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ABSTRACT

Nanagusja is a Tsuut'ina (Sarcee) language develcpment program designed to complement the Tsuut'ina community's endeavors to revive and maintain the Tsuut'ina language. It is also anticipated that Nanagusja will have a positive effect on the affective, cognitive, and psychomotor development of the Tsuut'ina youth who are exposed to this resource. The program is composed of 10 videoprograms, a teacher's guide, and a unit plan book. The teacher's guide, presented here, is designed to help teachers structure lessons and make material in the unit plan book more accessible to students. It includes the following sections: Resource Description (Videotapes, Teacher's Guide, Unit Plan Book); Program Statement (Rationale, Nanagusja Philosophy, General Goals, Statement of Content); Specification of Content (Cultural Content, Evaluation of Cultural Learning, Issues in the Teaching of Culture); Language and Language Development (What Is Language, Language Development and Acquisition, Communicative Competency, Language Variants, Literacy, Orthography); Guidelines for Implementation (Overview of Methodology, Minimum Requirements for Success); Guidelines for Planning (Unit Planning, Lesson Planning); Methodology (Introduction, Proposed Core Teaching Techniques); four appendices (Language Learning, Sample Lessons for Unit 1, Sample Lessons for Unit 2, Games); footnotes, and a 39-item bibliography. (KFT/JLR)

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ED 436 084

Nanagusja

A Tsuut'ina (Sarcee) Language Development Program

Teacher's Guide

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Calgary Roman Catholic Separate School District #1

Nanagusja

A Tsuut'ina (Sarcee) Language Development Program

Teacher's Guide

Calgary Roman Catholic Separate School District #1

The standardization of Tsuut'ina orthography is in its initial stages. Different styles of usage, pronunciation and spelling may be reflected in this document.

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Note: Nanagusja is a Tsuut'ina (Sarcee) language development program consisting of teacher and student materials. It is composed of ten videoprograms, a teacher's guide and a unit plan book.

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NANAGUSJA
(Title Interpretation)

Nanagusja is a Tsuut'ina word which means revival of a dying language.

(Violet Meguinis)

> Indian people in the past and even in present times have been or are often considered incapable of managing their own affairs. At one time, the Department of Indian Affairs and Northern Development decided to educate the Indian people but often succeeded only in drawing us further and further away from our Native culture. They took away our dignity, our ceremonies and the land we live on. But there is one value in life they cannot take away – our Native language. Native language was never written or recorded in the past. When we pray to the Creator in our Native language, it has more meaning and strength behind it; it is a direct line to Him because He created us with our Native tongue like people of all different cultures.

These words, spoken by Tsuut'ina Elder, Gerald Meguinis, underline the importance of restoring and retaining the Tsuut'ina language. Elders have often explained that language and culture are closely linked to each other. As Tsuut'ina children lose touch with their language, they also lose touch with their culture.

"I want to learn my language for religious reasons – to communicate with Elders so that they can tell me stories from the past. I also want to teach my language to my children, and then they can teach it to their children."

"I want to learn my language so I can understand the Elders."

– Amanda Manywounds

"I want to learn about my past and present. I also want to learn how to help keep my culture alive."

– Cory Littlelight

"It is important to us to find out about our background and our ancestors. Learning our language teaches us to be proud of who we are."

– Lori Rider

"When we learn about our ancestors, we are also learning about us."

– a student

"I want to learn my language so that I can share my personal experiences in stories and song."

– a student

"It gives you a sense of reassurance to know your own language."

– a student

We named this learning resource *Nanagusja* to honor the revivalist dreams of Tsuut'ina Elders and Tsuut'ina youth. Their words clearly emphasize that a vibrant and living Tsuut'ina language and culture is essential to the success and well-being of the future Tsuut'ina nation.

DEDICATION

We dedicate this learning resource to the visions and hopes of our Tsuut'ina (Sarcee) Elders and to the young people who will be the Tsuut'ina nation of tomorrow.

ACKNOWLEDGMENTS

Special acknowledgment is given to The Native Education Project of Alberta Education for financial assistance in developing and publishing *Nanagusja* and to the Curriculum Standards Branch of Alberta Education for consultation services.

The developers are indebted to the following people for their support and contributions to the preparation of this learning resource:

Project Developer/Writer/Tsuut'ina Language Consultant

Violet Meguinis, Sarcee Language Cultural Director, St. Stephen School

Elders

Frank One Spot
Mary One Spot
George Runner

Who validated the pronunciation and structure of the Tsuut'ina language that is presented in this resource. These Elders also validated and helped to shape the cultural content of this resource with the help of Violet Meguinis, Bruce Starlight, Ronald Dodginghorse and Gerald Meguinis.

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Dr. Eung-Do (Ed) Cook, Department of Linguistics, University of Calgary

Who validated the linguistic structure and the writing of the Tsuut'ina language presented in this resource.

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Yolanda Jacobs
Ron One Spot
Jessie Meguinis

Who assisted the developers in ensuring that the contents of this resource would be relevant and of interest to young Tsuut'ina people of today. They provided us with ideas that would be sure to make learning the Tsuut'ina language as much fun and as appealing as possible.

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Who have supported the idea of teaching the Tsuut'ina language in our schools. We thank them for encouraging their children to learn the Tsuut'ina language and culture. We also thank those parents who have taken the time to learn the Tsuut'ina language from their children. We acknowledge and appreciate all parental support that has resulted in the Tsuut'ina language coming to life for our young people.

Tsuut'ina Chief And Council

Who provided such strong encouragement and support for the development of this resource.

Tsuut'ina Community

Who supported and encouraged the teaching of the Tsuut'ina language in our schools. We wish the community well in their efforts to make the Tsuut'ina language become a living and integral part of their daily lives.

St. Stephen School Administration And Staff

Who have supported the Tsuut'ina Language and Culture Program for the past several years. Much of the success of this program has been based on the positive and supportive environment that school staff have provided for the program. By providing an atmosphere where the importance of retaining Tsuut'ina language and culture has been supported and recognized, the developers were given the encouragement to pursue the development of this learning resource.

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Nanagusja

Resource
Description

A Tsuut'ina (Sarcee) Language
Development Program

RESOURCE DESCRIPTION

Nanagusja is a Tsuut'ina (Sarcee) language development program consisting of teacher and student materials. It is composed of ten videoprograms, a Teacher's Guide and a Unit Plan Book.

Videotapes

Nanagusja features ten videotapes that range in length from five to fifteen minutes. The characters and situations that are portrayed in each videotape form the basis of one unit of study. Each video is comprised of live still shots and computer graphics that are accompanied by a soundtrack. Various areas of the Sarcee Reserve form the setting for all of the scenes. The characters communicate solely through the Tsuut'ina language.

1. Storyline

The first scene of each videotape portrays some aspect of the daily lifestyle of the Meguinis family, a contemporary Tsuut'ina family that reside on the Sarcee Reserve. This scene always introduces the cultural and linguistic content that will be the focus of study for that unit. The remaining scenes feature the Meguinis family and computer-generated characters reinforcing the cultural and linguistic content introduced in scene one.

Since the use of humor continues to be an important part of the Tsuut'ina culture, an effort has been made to imbed the humorous element throughout both the videotapes and the learning activities.

2. Characters and Their Cultural Significance

a. The Meguinis Family

ʔisagha (Grandfather) – He is Gerald's father. He is featured in tapes 2-10.
ʔisu (Grandmother) – She is Gerald's mother. She is featured in tapes 2-10.

Cultural Value – Since Elders continue to be very much respected and valued in Tsuut'ina culture, the Grandmother and Grandfather play very important roles in the lives of the Meguinis family. They are portrayed as being loving and kind caregivers and educators. Viewers should see that the grandparents are responsible for passing on important cultural information to their children and grandchildren.

- ʔitoo (Father) Gerald Meguinis – Gerald is ʔilaana and Klütin's father. He is featured in tapes 1-10.

- ʔinoo (Mother) Violet Meguinis – Violet is ʔilaana and Klütin's mother. She is featured in tapes 1-10.

- ʔilaana (Yolanda) Meguinis – ʔilaana is the thirteen-year- old daughter of Violet and Gerald. She is featured in tapes 1-10. She enjoys beading and barrel racing.

- Klütin (Ron) Meguinis – Klütin is the ten-year-old son of Violet and Gerald. He is featured in tapes 1-10. He is a fancy-dancer.

- Jisi (Jessie) Meguinis – Jisi is Gerald's twelve-year-old niece. She is featured in tapes 1-10. Jisi attends the same school as her cousins and spends a lot of her leisure time with them.

Cultural Value – It is intended that the Meguinis family will provide students with a great deal of valuable cultural information. As students follow the lives of the Meguinis family, they will see that the immediate and extended family units are valued greatly in Tsuut'ina culture. They will be informed about the roles that various family members play. The Meguinis family also demonstrates appropriate methods of interacting with different members of one's immediate and extended family.

Since the Meguinis family participates in several community events and gatherings, students will also be provided with cultural information about the Tsuut'ina community in general.

b. Computer-Generated Characters

- Buchi (Horse) – Buchi could almost be described as *Nanagusja*'s mascot. He is a somewhat homely, goofy-looking, swaybacked horse. However, he is clearly an endearing character. He is always getting himself into awkward and embarrassing situations. Buchi appears throughout tapes 1-10.

- Cultural Value – Buchi's character reflects the important role that horses play in Tsuut'ina culture. Buchi's adventures take place at popular locales on the reserve such as the Rodeo Grounds, the Harry Dodginghorse Memorial Agriplex and the Sarcee Seven Chiefs Sportsplex.

- Michadikodi (Beaver) – Michadikodi is Task'ayi's (Muskrat's) happy-go-lucky best friend. Michadikodi and Task'ayi have many adventures. Unlike Task'ayi, Michadikodi somehow manages to survive their adventures relatively unscathed. Michadikodi appears throughout tapes 1-10.

- Cultural Value – The character of Michadikodi was chosen to reflect the importance of the beaver to Tsuut'ina history. The Tsuut'ina were at one time members of the Beaver tribe of northern Alberta. The Beaver tribe was known as "Tsaatine", or "dwellers among the beaver", which was based on the name "Tsades", or "River of Beavers", the term for Peace River. (1) Michadikodi and Task'ayi live in Fish Creek on the Sarcee Reserve.

- Task'ayi (Muskrat) – Task'ayi is Michadikodi's best friend. He is the more serious and conservative of the two. Task'ayi always seems to have bad luck during his adventures with Michadikodi and bears the brunt of their unfortunate experiences. Task'ayi appears throughout tapes 1-10.

- Cultural Value – Task'ayi's character serves to reinforce the importance of the muskrat in Tsuut'ina oral tradition. According to the Tsuut'ina creation legend, Old Man enlisted Task'ayi's help in creating the Earth. Task'ayi dove into the depths of the water and obtained some mud, from which Old Man formed the Earth. Please refer to Unit Five, Culture section for the complete legend.

- "Attractive Bridle" – Bridle is the Saddle's love interest. She has long eyelashes and large red lips. The Saddle is continually pursuing her, but she tends to ignore his advances. The Bridle appears throughout tapes 1-10.

- "Lovesick" Saddle – Saddle expends most of his energy trying to woo the Bridle. He appears throughout tapes 1-10.

- Cultural Value – The Bridle and Saddle, like Buchi, serve to reinforce the importance of horses in past and present day Tsuut'ina culture. Their "romance" also serves to provide a comic insight into the budding romantic interests of many grade seven Tsuut'ina students.

- Blob – The Blob is a bold, carefree, rotund creature who is always hungry and searching for food. He seems to be oblivious of the fact that he strikes terror into whoever sees him. He appears in tapes 2-10.

- Cultural Value – The Blob tends to have a fancy for traditional Tsuut'ina foods.

- Dried Meat, Bannock, and Saskatoons – These foods spend most of their time hiding and running away from the Blob. They appear in tapes 2-10.

- Cultural Value – Dried Meat, Bannock, and Saskatoons are all traditional Tsuut'ina foods that continue to be prepared and consumed today.

- Animal Friends – Bear, Buffalo, Coyote, Dog, Duck, Eagle, Elk, Frog, Mouse, Owl and Rabbit are all close friends. They travel together, visit each other and share their leisure time together. Michadikodi and Task'ayi are also friends of this group of animals. These animals appear in tapes on video programs 4 to 10.

- Cultural Value – These animals are often found on Tsuut'ina land.

c. Logos

- Animated Letters – This logo serves to introduce scene two of each tape. Scene two features the written form of the target phrases from scene one. The phrases are flashed one by one on the screen and are accompanied by a voice that reads the phrase. As a result, students will be exposed to Tsuut'ina orthography on a regular basis.

- Animated Numbers – This logo serves to introduce the scenes where numbers are the focus. By the end of the last tape, students will have been introduced to numbers one through twenty. In these scenes, culturally relevant items such as animals and traditional foods are counted.

- Indian Laughing Mask – This logo introduces the several "humorous" scenes throughout the tapes.

- Other Characters – Apart from the main characters previously described, there are several minor characters or objects that are featured throughout the tapes.

- Cultural Value – Although the cultural significance of these items may not be stated linguistically, an attempt has been made to ensure that all items provide visual cultural content. For example, when reinforcing colors, the following culturally significant objects are utilized: beads, berries, buffalo and feathers.

The instructor will find that videotapes work hard at interweaving cultural and linguistic content. The Teacher's Guide explains how to utilize the tapes so that optimal cultural and linguistic learning will take place in the classroom.

Teacher's Guide

The Teacher's Guide acknowledges all those who participated in developing the *Nanagusja* program. The section of the Teacher's Guide called Program Statement provides the rationale for the *Nanagusja* program, its philosophy, general goals and a statement of content. The guide provides information on language development, on planning, and on implementation. It proposes teaching techniques for Tsuut'ina language development. In Appendices A, B, C and D, information is provided on language functions, sample lessons and language-learning games.

Unit Plan Book

The Unit Plan Book provides the following material for each unit of the *Nanagusja* programs: Unit Overview Charts, Sample Unit Overview Chart, Content Overview, Notes to the Teacher, program scripts, duplicating masters of student worksheets and observational and evaluation charts.

Nanagusja

Program
Statement

A Tsuut'ina (Sarcee) Language
Development Program

PROGRAM STATEMENT

Dit'aaki (Rationale)

1. Background Information

In 1995 there were approximately 50 fluent Tsuut'ina speakers. For many years, the Tsuut'ina community has recognized the need for a revitalization of its language. Members of the community have described their language as being in danger of disappearing. The Tsuut'ina community feels strongly about ensuring that its language is brought back to life and retained as an integral part of Tsuut'ina culture. Within the last six years, Tsuut'ina language and culture classes have been taught at several schools. For the most part, the language instructors at these schools have independently developed their own learning resources.

2. Why *Nanagusja* Was Created

Nanagusja was designed to complement the Tsuut'ina community's endeavors to revive and maintain the Tsuut'ina language. It is also anticipated that *Nanagusja* will have a positive effect on the affective, cognitive and psychomotor development of the Tsuut'ina youth who are exposed to the resource. As their lives are being shaped by a variety of forces, the Tsuut'ina youth of today are faced with numerous challenges.

Elders maintain that a firm knowledge of Tsuut'ina language and culture will provide Tsuut'ina youth with the necessary strength to cope with the demands of today's society confidently and successfully. As a result, *Nanagusja* was created as a means of making the Tsuut'ina language and culture come alive for the young Tsuut'ina of today. Upon completing the suggested learning activities, it is hoped that students will have developed a desire to continue developing their functional Tsuut'ina communication skills.

By giving students an opportunity to study their own language and culture, students will also be able to develop a positive self-image and sense of pride in their heritage. "A culture and language program which teaches respect and acceptance of the cultural values of the target group, and which informs the child about his own cultural heritage, lays the foundation for his growth as a secure, well-balanced adult who can make a positive contribution to society."[2]

In addition to contributing to their sense of self-esteem, *Nanagusja* was created in order to allow students to reap the following benefits:

- The benefits of learning a new language are many. Learning the precision and semantics of another language will increase the knowledge of one's own language, develop self-expression and new ways of learning and thinking.
- Memory skills are improved, the grammar of one's present target language is learned better, and the choice of words in any language is heightened.
- Studies have shown that students studying new languages consistently do better in most other subject areas.
- "The disciplines and skills one learns, besides the language itself, will be used time and time again in whatever else one does." (3)

Those students who are exposed to *Nanagusja* should experience positive developments in several aspects of their lives. It is anticipated that these students will be better prepared to make valuable contributions to their community and to society in general.

An audiovisual format was chosen for this resource with the hopes that *Nanagusja* will captivate today's group of "media-savvy" Tsuut'ina youth.

3. Target Audience

Nanagusja was created specifically as a basic learning resource to be used for non-Tsuut'ina speakers at the grade seven level. A basic learning resource is defined as a resource that is "approved by Alberta Education as the most appropriate for meeting the majority of goals and objectives of provincial programs." (4)

4. Secondary Audience

Nanagusja could also be used as a learning resource for other age groups and fluency levels. However, the language instructor would be responsible for making necessary adaptations to the learning activities.

Nanagusja Philosophy

Nanagusja was developed in accordance with certain fundamental principles relating to *language-learning* and to the transmission of cultural knowledge. The following principles provide the major driving force behind *Nanagusja*'s various components.

1. Language is Viewed Holistically

The Tsuut'ina language is seen as the optimal passageway for Tsuut'ina culture to pass through – a means for which cultural knowledge may be transmitted as completely and as effectively as possible. M. Ramirez states, "The maintenance of cultural identity demands an awareness of cultural heritage, which is embodied and recorded in the language of the group."[5] Similarly, the possession of cultural knowledge is seen as being essential to communicating effectively in the Tsuut'ina language.

> *If the cultural component of language-learning is left out, the learner cannot communicate effectively in the target language. An understanding of culture prepares the learner for linguistic encounters with fluent speakers of the target language. Knowing words and rules will not ensure communicative competence since each word and phrase is imbedded in a cultural context that must also be transmitted to the learner.* [6]

In accordance with this principle, culture and language are seen as being indivisible and must be presented together.

2. Elders are the Custodians of Tsuut'ina Culture

Elders are recognized as the prime holders of Tsuut'ina culture. They are the ones who pass on traditional Tsuut'ina values, morals, and beliefs to the rest of the community. Elders are to be honored and respected at all times. More importantly, they are to play the prominent role in the cultural education of Tsuut'ina youth. Consequently, if *Nanagusja* is to be successfully implemented, Tsuut'ina Elders must participate regularly and meaningfully in the Tsuut'ina Language and Culture classes.

3. Real Life Is The Best Teacher

When Tsuut'ina Elders are asked how they learned to speak their language, the responses include "From my parents and grandparents," "Everyone speaks it," "I heard it all the time", and "I used it all the time." However, for today's typical seventh-grade Tsuut'ina students, their first exposure to the Tsuut'ina language may be in the Tsuut'ina language class at school.

Nanagusja provides students with an opportunity to learn the Tsuut'ina language in as natural a manner as possible. They are given opportunities to listen to fluent Tsuut'ina speakers talk about everyday occurrences in familiar situations. When asked to communicate, students are given opportunities to use the Tsuut'ina language for very real purposes. M. Ramirez states, "Children will learn a language best ... if they need to use it for communicating." [7]

The Gillian Report adds, "The better you want to learn a language ... the more you should have the opportunity for using the language in real acts of communication." [8]

In accordance with these recommendations, *Nanagusja*'s learning activities are based upon the involvement of students in authentic communication situations.

4. Learning Activities Must Motivate and Interest the Learner

Optimal *language-learning* takes place when the learning activities are relevant and are of interest to the learner. "The more meaningful and personally interesting the material, the more likely that it will be mastered and retained. This success in learning creates its own powerful motivation." [9]

Tsuut'ina youth were involved in ensuring that *Nanagusja's* learning activities will not only appeal to students but will also inspire them to develop their communication skills to the best of their ability. With the influence of these four underlying principles, it is anticipated that the implementation of *Nanagusja* will result in the development of a "living" learning environment where speaking Tsuut'ina is natural, purposeful, exciting, and satisfying.

General Goals

Since *Nanagusja* was developed to act as a Basic Learning Resource, it closely follows the guidelines outlined in the Alberta Education Support Document, *Curricular Framework For Aboriginal Language And Culture Programs* (Alberta Education, 1990). This document offers the following characteristics as being desirable in effective aboriginal language-learning resources. An attempt has been made to ensure that *Nanagusja* meets these guidelines as closely as possible.

Resources should

- respectfully portray the culture
- authentically represent the various aspects of the culture
- represent the aboriginal values and belief systems
- ensure that the aboriginal language is authentic rather than a transliteration of ideas, themes, or sentences from English
- ensure that the language used be the community language
- ensure that the content accommodates both the community and the students' experiences, interests and lifestyles. [10]

Goals have been identified as "designating the broad, long-range and significant outcomes desired from a program." (11)

In addition to curricular documents, Elders, parents and other community members have helped to shape *Nanagusja*.

Upon implementation of *Nanagusja*, students will be given opportunities to do the following:

1. Acquire Basic Communication Skills

Students will acquire basic communication skills in the Tsuut'ina language by

- becoming familiar with the Tsuut'ina culture which is inherent in the language
- developing listening and speaking skills while understanding and using appropriate intonation, gestures and visual clues which help to convey the message
- developing preliminary reading and writing skills

2. Develop Cultural Sensitivity and Enhance Personal Development

Students will develop cultural sensitivity and enhance personal development by

- becoming more aware of their own cultural heritage through learning the Tsuut'ina language
- becoming aware of and appreciating, through instruction and direct experiences, the valuable contributions of aboriginal people to civilization
- broadening their perspectives to include the national and international scene by becoming aware of aboriginal peoples around the world
- developing a greater awareness and appreciation of various cultural values and lifestyles
- developing positive attitudes toward people who speak another language through a meaningful exposure to the Tsuut'ina language and culture

3. Develop Originality and Creativity

Students will begin to develop originality and creativity in the Tsuut'ina language by

- attempting to apply their skills to new and relevant situations
- attempting to express their own ideas and feelings
- discovering new dimensions of their personalities

4. Acquire Additional Concepts and Generalizations

Students will aquire additional concepts and generalizations about language learning by

- acquiring some knowledge of the structure and function of languages
- recognizing the basic structural similarities and differences between the Tsuut'ina language and English
- developing an awareness of regional, social and functional variations of spoken language

5. Develop a Desire to Extend or Improve Language Proficiency

Students will develop a desire to extend or improve their proficiency in the Tsuut'ina language.

Statement Of Content

In accordance with *Nanagusja's* philosophy, the learning activities consist of two interwoven components: the cultural component and the linguistic component. For the purposes of outlining the contents of *Nanagusja*, the cultural and linguistic components are listed separately. However, the learning activities within *Nanagusja* work carefully at integrating these two components.

1. Cultural Content

Nanagusja presents Tsuut'ina culture as it is found in six contexts:

- traditional culture, before the arrival of the Europeans
- legends
- sacred and public knowledge
- student's daily routines including life at home, in the community and at school
- contemporary cultural events
- contemporary cultural activities

Although *Nanagusja* presents Tsuut'ina culture in the previous six contexts, an emphasis has been placed on presenting culture through daily routines, contemporary cultural events, and contemporary cultural activities. It is anticipated that this contemporary focus will reveal to students that practising Tsuut'ina traditions can be an essential and viable part of their own lives. It is expected that at higher grade levels, teachers will ensure that Tsuut'ina culture will continue to be presented through these five contexts. More specific content information about each area follows.

a. Traditional Culture

Students will be provided with some information about early Tsuut'ina culture. Students will come to understand how present Tsuut'ina culture has retained many customs and traditions from the past. They will also learn how European contact has influenced Tsuut'ina culture over the years.

It is expected that instructors will ensure Elders become a viable and integral part of the Tsuut'ina Language and Culture classes. In this way, students will learn that Elders are their cultural education teachers. The Elders who are invited into the classroom will determine to what extent they will provide specific information about spiritual aspects of traditional culture.

b. Legends

Tsuut'ina legends were traditionally used to entertain, to pass on historical information and to instill traditional values, morals, and attitudes. The legends presented in *Nanagusja* are also used for these purposes. In accordance with Tsuut'ina culture, legends will be presented and discussed only during the winter months.

c. Sacred and Public Knowledge

As in other native cultures, Tsuut'ina culture is composed of sacred and public knowledge. *Sacred knowledge* is knowledge that is obtained and earned through the proper cultural channels. To acquire and to possess sacred knowledge is both a privilege and an honour. Only certain individuals hold the rights or authority to speak of or to share their knowledge with other people. Many Elders possess this authority or right. *Public knowledge* is information and knowledge that is available to the general public.[12]

It is essential that the cultural knowledge passed on in Tsuut'ina Language and Culture classes is either public knowledge or is being passed on by an individual who has the authority to do so. It is the responsibility of the instructor to ensure that sacred knowledge and the holders of this knowledge are treated in the proper manner. Elders will be valuable resource people for those instructors who require advice about this subject area.

d. Daily Routines

By focusing on the daily routines of contemporary Tsuut'ina youth, *Nanagusja* provides an abundance of information about the Tsuut'ina culture of today. Although much of this information is presented in a subtle manner, students are given opportunities to consider how their daily routines are actually helping to shape contemporary Tsuut'ina culture.

e. Contemporary Cultural Events

Nanagusja presents information about a number of contemporary Tsuut'ina cultural events. The videotapes serve to introduce the events, and the learning activities allow students to actually participate in some of these events.

f. Contemporary Cultural Activities

The presentation of contemporary cultural activities is a prominent feature of *Nanagusja* learning activities. Students are given many opportunities to view, listen to and participate in a variety of contemporary cultural activities.

2. Linguistic Content

Nanagusja's linguistic component is made up of three elements: functions, notions, and communicative styles and strategies. Each of the elements is taught throughout the learning activities and they increase slightly in complexity as the year progresses. The cultural subject matter within *Nanagusja* has determined the functions, notions, and communicative styles and strategies that will be taught.

a. Functions

A function explains what the language is being used for in a particular situation. There are four major reasons for using any language. These are giving and getting information, expressing and finding out attitudes, getting things done, and socializing.

Nanagusja's linguistic component focuses on the following categories and sub-categories of functions:

Giving and Getting Information

- identifying
- reporting, describing, narrating
- correcting
- asking

Expressing and Finding Out Attitudes

- agreeing and disagreeing
- denying
- accepting, declining, offering, and inviting
- offering to do something
- stating/asking whether one knows or doesn't know
- stating/asking whether one remembers or has forgotten
- stating/asking about capability or incapability
- stating about liking and pleasure
- stating surprise
- stating about satisfaction or dissatisfaction
- stating disappointment
- stating gratitude
- stating/asking about want and desire

Getting Things Done

- suggesting action
- requesting/inviting others to do things
- advising others to do things
- warning others to take care
- instructing or directing others to do things
- offering or requesting assistance

Socializing

- people
- greeting
- meeting and identifying
- leaving

b. Notions

Notions are basic concepts that are expressed through language such as time, location, direction, color, and quantity. The cultural content and context of each lesson defines which notions are to be taught. Students will be expected to be familiar with the following categories of notions: existential, spatial, temporal, qualitative, mental, and relational.

Existential

- presence
- availability
- occurrence, non-occurrence (to happen)

Spatial

- location
- direction
- dimension – size, temperature

Temporal

- number

Qualitative

- physical – visibility, sight; taste; color – accessibility; cleanliness and presentability, material and genuineness

- evaluate – value, price; rightness, wrongness; acceptability, unacceptability; desirability, undesirability; correctness, incorrectness; successfulness, unsuccessfulness; facility, difficulty

Mental

- reflection
- expression

Relational

- action and event relations – objective (what), dative (whom), manner (how)
- possessive relationships – ownership, possession
- communicative style and strategies

The Tsuut'ina language possesses its own set of rules that determine the communicative style of its culture. For example, there are a number of common and accepted methods of varying one's voice. There are also different non-verbal gestures and pauses that are characteristics of communicating through the Tsuut'ina language. Some of these gestures, pauses, and voice qualities change to different forms during specialized speaking tasks such as storytelling and prayer. Students will become increasingly familiar with the Tsuut'ina communicative style as the year progresses.

c. Communicative Strategies

When people are confronted with language that is beyond their comprehension, they use communicative strategies to assist them in their communicative efforts. Students will be taught the following communicative strategies throughout the learning activities:

- using contextual clues to guess meaning
- listening for key words or phrases
- using grammatical markers and structures as clues
- listening or watching for communicative styles that may give clues to meaning [13]

Nanagusja

Specification
of Content

A Tsuut'ina (Sarcee) Language
Development Program

SPECIFICATION OF CONTENT

Cultural Content

I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my home as freely as possible. But I refuse to be blown off my feet by any. (Mahatma Gandhi)

We as individuals become more uniquely ourselves by retaining origins from which we came. If we are uniquely better by retaining that which we want to retain, and more free, all the rest of society becomes a better place by having us there. (Hon. N. Cafik, "Notes from and Address to the Canadian Association of Curriculum Studies," Saskatoon, February 16, 1978, 3)

These two statements underline the importance of the relationship between an individual's self-esteem and his or her ability to function effectively in his or her own culture. As stated earlier, in order to be able to function effectively in Tsuut'ina culture, it is essential to be able to communicate through the Tsuut'ina language.

1. Definition of Culture

Although it is largely understood that cultural concepts should be an integral part of second-language programs, some teachers may have some difficulty in arriving at a common definition of culture.

- Culture might be defined as a set of learned behaviors – including values, norms, and language – that predict how people normally interact with others and how they relate to their environment.

- Culture is largely acquired behavior. From an early age, children learn a wealth of these signs and symbols that govern appropriate behavior in that culture. Not only are language, history, institution, laws, religions, and storytelling part of a culture, but subtleties such as greetings, leave-takings and behavior patterns relating to authority and dignity also tend to be culturally determined. As one can see, culture pervades all verbal and non-verbal communication as well as every aspect of interpersonal relationships.

- Today, it is generally accepted that culture embraces all aspects of human life.

If students are to communicate successfully in Tsuut'ina, it is essential that they also learn important cultural information. If they remain unaware of the rules that govern how Tsuut'ina people communicate, and if they do not understand the cultural content, they will not be able to communicate effectively. It is important for the teacher of *Nanagusja* to assess the cultural knowledge that his or her students bring to the classroom. Some students may possess minimal or no knowledge at all. Those students who possess little knowledge may show signs of discomfort, insecurity and low self-esteem. Some students may even possess negative feelings toward themselves or to Tsuut'ina culture. For these students, it is important for the instructor to put the students' fears aside and help them to accept their limited cultural knowledge.

The instructor may also have students who possess a great deal of cultural knowledge and/or are eager to obtain further cultural knowledge. These students who possess a strong desire to learn about their culture will naturally be more receptive to the language-learning process. They can share their cultural knowledge with other students and thus serve as valuable role models for the rest of the class.

Following is an outline of the areas of Tsuut'ina culture that *Nanagusja* has chosen to illuminate.

2. Traditional Culture

According to the Aboriginal Language and Culture Programs: A Curricular Framework (ECS-9) (Alberta Education, 1990, p. 20) , grade seven students are expected to study traditional culture conceptually. The lesson plans in *Nanagusja* have attempted to provide opportunities for students to work at understanding Tsuut'ina culture, in addition to being able to describe it. Language instructors must ensure that students possess the necessary background cultural knowledge before introducing a conceptual analysis of Tsuut'ina culture.

In order for students to develop an understanding, awareness and appreciation for traditional Tsuut'ina culture, students will be encouraged to engage in the following skill areas:

- critical and creative thinking
- problem solving
- inquiry
- decision making

The conceptual areas that will be dealt with are:

- Respect for Nature
  - thanking the Creator and Mother Earth for their gifts
  - using nature's gifts wisely and respectfully
- Ceremonies and Feast
  - ceremonies that prepare for safe journeys
  - ceremonies that give thanks to the Creator
- Philosophy and Spirituality
  - traditional values
  - nature's cycles
  - five aspects of living – physical, mental, emotional, spiritual and volitional
  - medicine wheel, sacred tree, colors, numbers, tipi, circles and animals
- Technology/Material Culture
  - hides, sinews, clothing
  - shelter
  - musical instruments (drums)
  - crafts
  - food preparation and presentation
- Family Roles
  - role of Elders
  - educating the young
  - nature of relationships – parent/child, grandparent/grandchild, in-laws, siblings, and friendly relationships
- Seasonal Calendar
  - role of the seasons in determining economic and spiritual activity
- Gatherings
  - reason for
  - participants
  - location
  - activities

3. Legends

Nanagusja introduces students to the oral tradition of storytelling. Students should come to appreciate the skill of storytelling and the value of this skill in both past and present Tsuut'ina culture. Students will be presented with popular Tsuut'ina legends and will come to know the purposes of legends. Opportunities will also be provided for students to begin to develop their own storytelling skills. Elders and other community resource people will be invited into the class to provide students with role models. In accordance with Tsuut'ina customs, legends will be presented and discussed during the winter months.

4. Daily Routines

Nanagusja provides students with a window through which they can view and experience the everyday contemporary life of the Tsuut'ina community and culture. The learning activities have placed a focus on the socializing and recreational aspects of daily Tsuut'ina life.

Nanagusja recognizes that the daily routines of young adolescents are often centred around interaction with their peers. Students at this age are primarily concerned with beginning to understand themselves in relation to their peers and to adults.

5. Contemporary Cultural Events

Nanagusja provides students with opportunities to be involved in contemporary Tsuut'ina social and cultural events. Through the videotapes and other learning activities, students will have opportunities to participate in community rodeos, pow-wows, feasts and Indian Days.

6. Contemporary Cultural Activities

Students have the opportunity to be involved in completing art and craft projects, learning Tsuut'ina songs, and understanding the purpose and symbolism behind Tsuut'ina dances, songs and art.

Evaluation Of Cultural Learning

Nanagusja recognizes that evaluating cultural learning involves the evaluation of the intellectual, emotional and physical development of the learner. The evaluation procedures within this resource address attitudinal objectives because the teacher should be concerned with both affective and intellectual aspects of their student's development.

1. Evaluation Techniques

Nanagusja employs a variety of techniques that measure cultural learning. Written and oral tests are used to ask students to list, recall, explain, compare, describe and locate various aspects of Tsuut'ina culture. Informal observation, interviews, surveys, questionnaires, peer appraisal, self-reports, anecdotal comments, checklists and role- playing exercises comprise the rest of the evaluative techniques employed in *Nanagusja*.

These techniques evaluate student interest, participation, knowledge and understanding of various aspects of Tsuut'ina culture. The information gained through these methods is primarily used for diagnostic purposes.

Issues In The Teaching Of Culture

1. Should Culture Be Discussed In Tsuut'ina Or English?

Nanagusja encourages the teacher to use Tsuut'ina at all times. Some aspects of Tsuut'ina culture can only be transmitted through the Tsuut'ina language. However, it is recognized that for beginning Tsuut'ina students, a short explanation in English may sometimes be the most efficient approach to passing on cultural knowledge. Cultural concepts should be taught and practiced through Tsuut'ina; however, teachers should feel free to use English when the use of Tsuut'ina will present an obstacle to successful teaching.

2. Sequencing Of Cultural Activities

Nanagusja recognizes that cultural activities should be closely tied to the linguistic competence of students. Since *Nanagusja* has been developed for the beginning speaker, the activities within this resource will acquaint students with conventions relating to greetings, introductions, food, eating, shopping, traveling, leisure activities, relating to others, and showing respect to nature and to the Creator. More advanced and abstract cultural themes can only be taught to more experienced students.

Nanagusja

Language and
Language
Development

A Tsuut'ina (Sarcee) Language Development Program

LANGUAGE AND LANGUAGE DEVELOPMENT

What Is Language

Language is a system of gestures, signs, symbols, and written or spoken sounds that are used to convey ideas, thoughts, feelings, and information.

Language allows the speaker to

- express or tell about personal experiences
- establish and maintain relationships with others
- form a bond with the language itself and with the situation in which it is used

Culture is expressed through language and, therefore, the language spoken gives a person his or her view of the world.

Language Development

It is difficult to describe exactly how second languages are learned. However, we do assume that despite obvious differences, there are many similarities between first and second-language learning. *Nanagusja* works on these similarities in the hope of helping students learn Sarcee in a more natural way.

How do we learn our first language? First, we observe people in everyday situations; we listen to them speak. It is not clear exactly how we make sense out of all this, but we do. When we feel ready and want to communicate something, we try to speak. We use words or groups of words that have some meaning for us. We hope the other person understands us. These first attempts are not perfect, but we do manage to communicate. At first we use this knowledge in familiar situations. Gradually, we learn to use it in new situations.

In this way, language development is a continuous, spiraling and cumulative process. The learner is always building on what is already known as he or she seeks to understand and master new language skills and concepts. This learning process involves social, cultural and cognitive skills simultaneously.

Learning a language is also an affective process. Since the learner is motivated by the need to understand and to be understood, meaning and comprehension are pre-eminent.

Language is best learned in contexts that provide meaning and opportunities to practise and test comprehension.

Language can be acquired in formal or informal settings that allow for interaction and negotiation for meaning. The learner needs comprehensible input, that is language that contains meaning and structure that is only a little beyond the student's current level of competence. The input should be culturally authentic, interesting and relevant. The context must be meaningful to ensure that learning is effective and permanent.

Students produce speech in the second language when they are ready. Acquisition is easier when the learner is motivated, self-confident and calm.

Since the main reason for acquisition of a second language is communication, errors should be corrected only when they interfere with understanding the message. Students learn to handle more complex aspects of language with greater ease as their experience with the language increases.

Communicative Competency

Students communicate competently when

- they can operate in a variety of situations and contexts that are culturally defined
- they are responsive to the social and cultural constraints and norms involved in discourse
- their speech is accurate in terms of articulation and meaning
- their speech performs functions successfully

Language Variants

Like other aboriginal languages, the Tsuut'ina language possesses variants. A certain group of speakers may use pronunciation, accents and vocabulary that are distinct. These differences, also often reflect cultural differences.

Tsuut'ina features two variants: Old Tsuut'ina and New Tsuut'ina. Although *Nanagusja* is based on Old Tsuut'ina, it does feature certain colloquial terms that are used by younger New Tsuut'ina speakers. It is expected that students will be introduced to more of the complicated Old Tsuut'ina language in higher grade levels.

Literacy

The learning activities within *Nanagusja* recognize that the Tsuut'ina language is based on a rich oral tradition. As a result, the learning activities stress the development of listening and speaking skills. It is understood that the recent written form of Tsuut'ina can in no way replace the oral tradition of the Tsuut'ina language. However, the use of print is a useful tool in the classroom and may help to ensure the survival of the Tsuut'ina language. The use of print in *Nanagusja* has been carefully designed to support students in the acquisition of oral language. It is recognized that literacy develops slowly and only after a basic level of oral fluency has been reached and maintained.

Through the videos and learning activities, *Nanagusja* brings some of the real Tsuut'ina speaking world into the classroom. Through structured contact with these materials, students develop appropriate language-learning strategies. This leads them from an ability to understand the language in both its written and oral forms to a capacity to produce the language orally and in writing.

Orthography

1. Vowels

Tsuut'ina words are written in the Roman alphabet which consists of letters that represent vowels and consonants. There are four vowels in Tsuut'ina. These vowels are arranged in Table 1 and indicate tongue height (high vs. low) and tongue position (front vs. back).

Table 1: Vowels

	Front	Back
High	i	u
Low	a	o

These symbols represent the sounds in the following words:

i: misi (owl)
a: zas (snow)
u: guti (back of lower leg)
o: cho (rain)

Any of these vowels may be either short or long in quantity. Thus, zas (snow) and zaas (baby) are two different words distinguished only by different vowel length.

Besides the four simple vowels, there are complex vowels called diphthongs. The four most common diphthongs are made up of a simple vowel plus an offglide *y*.

ay: Ditsay. (He started to cry.)
iy: ʔitsiy. (He or she is crying.)
oy: Dsist'oy. (I flew.)
uy: Dikuy. (It's lukewarm.)

Diphthongs with an offglide *w* are rare.

ow: Nichow. (It is big.)
uw: Sisuw. (It is sour.)

2. Consonants

Consonant letters are arranged in Table 2 with place and manner of articulation in mind. Sounds placed in the same column, designated by Arabic numerals, share the same place of articulation. For example, sounds in Column 2 are articulated behind the upper teeth in the alveolar region of the mouth. On the other hand, letters arranged in the same row, designated by Roman numerals, represent sounds that share the same manner of articulation. For example, the sounds in Row II are pronounced with a puff of air. Compare *t* in Row II as in tu (water) with *d* as in du (not).

Table 2: Consonants

	1	2	3	4	5	6	7
I		d	dl	dz	j	g	
II		t	tł	ts	ch	k	
III	'	t'	tł'	ts'	ch'	k'	ʔ
IV			ł	s	sh	x	h
V			l	z	zh	gh	
VI	m	n			y	w	

1: bilabial 2: alveolar 3: lateral 4: alveolar affricate/fricative
5: palatal 6: velar 7: glottal

I: plain II: aspirated III: glottalized IV: voiceless fricative
V: voiced fricative VI: sonorants

Many of the consonants are pronounced the same as in English. However, some of the sounds do not occur in English (just as some English sounds do not occur in Tsuut'ina). An example of a sound that occurs in Tsuut'ina but not in English would be ɬ. One can tell from the chart, however, that it is a lateral, voiceless fricative. Those without linguistic training will be able to produce this sound after watching and listening to a speaker of Tsuut'ina. Following are examples of words for each of the consonants.

m:	moo	(his/her mother), misi (owl)
d:	dina	(person), du (not)
t:	tuh	(water), ʔito (my father)
t':	t'o	(feather), ʔist'uw (he shot)
n:	nu	(island), noo (your mother)
dl:	dluna	(mouse), ʔididla (blood)
tɬ:	tɬis	(pounded chokecherries), tɬuk'a (fish)
tɬ':	tɬ'uw	(medicine), tɬ'uɬ (rope)
ɬ:	xaɬ	(whip), daɬ (crane)
l:	lud	(scab), silo (my hand)
dz:	dzazi	(elk), dza (gum)
ts:	tso	(beaver), tsa (rock)
ts':	ts'i	(mosquito), guts'is (elbow)
s:	sini	(I), suni (dry meat)
z:	zas	(snow), zaas (baby)
j:	jija	(berries), guja (good)
ch:	cho	(rain), chuwa (wait)
ch':	ch'iyisha	(cloth), tɬi ch'a (dog)
sh:	disha	(I'm going), toshkoshi (frog)
zh:	zhoshi	(teepee poles), zhucha ('whiskyjack')
y:	ya	(louse), yiyaɬ (he's walking)
g:	guyani	(deer), goh (spruce)
k:	ku	(wood), kuwa (tent)
k':	k'o	(fat), dik'oyi (coyote)
x:	xanitii	(buffalo), xaɬ (whip)
gh:	ninagha	(bear), sigha (my son)
w:	siwu	(my tooth), winiga (south)
ʔ:	ʔoh	(snowshoe), ʔosa (pail)
h:	tuh	(water), ʔisuh (my grandmother)

3. Tone

Along with vowels and consonants, Tsuut'ina also has tone (or pitch accent). For example, *sido* with a high pitch on the first syllable means "you sit down", but *sido* without a high pitch means "he or she is sitting". It is very difficult to identify tone in writing, and only by listening to a speaker of Tsuut'ina will one be able to distinguish between the tones. However, fluent speakers can identify the word correctly in context. The tone mark, for example, *sido* ("you sit down"), can be added when the language learners feel comfortable with the vowels and consonants.

For those who are interested in knowing more about the Tsuut'ina language, please refer to the following publication:

Cook, E. D. *A Sarcee Grammar.* (1984). Vancouver: UBC Press.

Nanagusja

Guidelines for Implementation

A Tsuut'ina (Sarcee) Language Development Program

GUIDELINES FOR IMPLEMENTATION

Overview of Methodology

1. Principles

The methodology that *Nanagusja* utilizes is based on the language-learning principles outlined in Section Three. *Nanagusja* presents teachers and students with a structured learning resource that tries to take fullest possible advantage of these recognized learning strategies and processes.

Since *Nanagusja* places emphasis on closely integrating Tsuut'ina language and culture, it employs a holistic methodology. This eclectic model integrates techniques from communicative, audiolingual, grammar, cognitive and developmental literacy approaches.

Nanagusja encourages a Communicative approach to teaching. This approach makes the following recommendations:

- Language must never be presented as simply vocabulary and grammar. Language is always presented in a context where some information is being communicated, whether it is simply between a learner and something he or she is reading, or an authentic exchange of communication. Tsuut'ina language is used rather than taught.

- Instruction takes into account the spiralling and cumulative nature of language development. Particular aspects of the Tsuut'ina language such as functions, notions and grammar are introduced and reintroduced but with increasing complexity.

- Tsuut'ina language is seen to be the sum total of verbal and nonverbal communicative behavior which includes social and cultural awareness, comprehensibility and accuracy.

- The teacher helps the learner to discover the Tsuut'ina language rather than feeding him or her the language.

- Learning activities are based on learner needs and interests.

- The teacher provides Tsuut'ina language at a level that is just beyond the comprehension of the learner. The learner's productive abilities are surpassed by his or her comprehension.

From the Audiolingual approach, *Nanagusja* has integrated the following recommendations:

- New material is presented in a dialogue form using audio and visual aides.
- There is minimal grammatical explanation; grammar is taught by inductive analogy rather than by deductive explanation.
- Skills are sequenced – view, listen, speak, read, write.
- The cultural background of the target language is stressed.
- Successful responses are immediately reinforced.

In accordance with the Audiolingual approach, *Nanagusja* provides students with opportunities to listen to a variety of Tsuut'ina speakers. These speakers talk about everyday occurrances in cultural situations that should be familiar to most students. An effort has been made so that students may not be overwhelmed by the amount of new language. At the same time, students will be exposed to Tsuut'ina language as it exists in the real world, as much as possible. As a teacher, you may be afraid that much of this language will be too difficult for your students to understand. However, the learning activities in *Nanagusja* were developed to assist students in developing effective communicative strategies.

Communicative strategies are used by people when they are confronted with language that is beyond their understanding. The learning activities will allow you, as a teacher, to assist your students in developing common communicative strategies:

- using contextual clues to guess at meanings
- listening for and guessing at the meaning of key words and phrases
- using grammatical markers, structures and clues
- listening or watching for communicative styles which may give clues to meaning.

Since *Nanagusja* places emphasis on the functional use of language, the traditional approach to grammar instruction has been modified. Rather than making grammar the focus of instruction, as is done in a linear approach to grammar instruction, the teacher emphasizes real communication in the language. Grammar thus becomes a support for communication rather than an end in itself. Galloway recommends considering stages of acquisition when rethinking the presentation of grammar:

- Receptive control – Learners can recognize the structure but are not necessarily able to produce it.
- Partial control – Learners can use the structure to a limited degree.
- Full control – Learners have facility with the structure in a variety of contexts.

This approach to grammar means that the language functions teachers choose to emphasize, will involve different elements of grammar and will require teaching these grammatical structures in a non-linear fashion. With regard to the grammar items themselves, teachers should consider three questions:

- Do I need to teach the entire structure?
- Can I postpone parts of it to a later date?
- Is the structure a high-frequency item?

This approach toward grammar will help to streamline students' acquisition of structures and avoid overwhelming them with structures they might only need at some time in the future.

From research based on the cognitive approach, *Nanagusja* ensures the following:

- Pronunciation is de-emphasized to the extent that pronunciation does not inhibit communication.
- The importance of comprehension, especially listening comprehension, is emphasized.
- Errors are seen as an inevitable by-product of language-learning. Repetition in and of itself is discouraged; for most components, silence is recognized as useful and often necessary.
- Consideration is given to the affective domain; the attitudes of the teacher and student are seen as important, human sensitivity crucial, and the quality of interaction a significant variable.

In order to lay the groundwork for literacy, *Nanagusja* has included storytelling as a major cultural component. Students will listen to stories for comprehension and pleasure. In addition, they will also develop familiarity with the Tsuut'ina art of storytelling. Students will also be introduced to Tsuut'ina language in print form, thereby allowing them to begin using phonetic code. By employing these various approaches, *Nanagusja* teaches the whole child. In addition, *Nanagusja* uses the whole language approach towards achieving communicative competency in the Tsuut'ina language.

Teaching the whole child means dealing with all aspects of students' needs. These needs are as follows:

- the mind or the development of the intellect and the process of learning to think
- the body or the development of gross and fine-motor skills
- the spirit or the development of the emotional and spiritual qualities, more specifically the emotions: love, caring, personal growth, and development of motivation, the will and self-esteem.

The Whole Language approach is student-centred and is geared to meeting individual needs. It is language kept whole; it addresses all learning and skill areas: listening, speaking, reading, writing and viewing. The teacher provides a context for the child who is moving from familiar to unfamiliar content, from the known to the unknown.

The Whole Language approach is based on the following principles:

- Communicative competence is dynamic rather than static.
- Communicative competence is context specific.
- There is theoretical difference between competence and performance. Competence is what you know and performance is what you do. It is only through performance that you can develop, maintain and evaluate competence.
- Communicative competence depends on the cooperation of all the participants.
- Communicative competence applies to both written and spoken language.

Your students will be guided to greater success and also be helped to develop self-esteem. The language, cultural content and environment are intertwined to provide a positive, caring, and healthy learning atmosphere.

This eclectic model is based on research conducted by Dr. Olenka Bilash. She makes the following recommendations:

- Begin teaching with the understanding that your students will understand globally first and, over time, through structured activities and guided questions, will discover the meaning of phrases and eventually individual words.

- Balance fluency (getting students to speak) and accuracy (speaking with grammatical, lexical, morphological and syntactic accuracy) to aim at communicative competency. In the real world, students will naturally acquire accuracy.

- Try to structure activities and language using situations to both maintain vocabulary previously taught, but not necessarily acquired, and to expose children to new vocabulary, concepts and ideas. You will find that *Nanagusja* effectively maintains and extends old vocabulary and, at the same time, introduces new vocabulary.

- The teacher's role as facilitator must be stressed. Although *Nanagusja* presents many activities that could be described as teacher-directed, the teacher remains in a facilitator role. Since *Nanagusja* was developed for non-speakers, it is recognized that your students will be spending a lot of time on developing basic and survival language. As a result, teacher-directed activities will be more prominent.

Minimum Requirements For Success

Teachers and the community will know that students communicate competently when:

- they can operate in a variety of situations and contexts that are culturally defined

- they are responsive to the social and cultural constraints and norms involved in discourse

- their speech is accurate in terms of articulation and meaning

- their speech performs functions successfully

In order for *Nanagusja* to be a success in the classroom, there are several minimum requirements that must be met. Teacher qualifications, timetabling, and sequencing of activities will all affect the degree to which *Nanagusja* can meet its goals.

1. Teacher Qualifications

It is expected that the teachers who utilize *Nanagusja* will possess the following skills and attributes:

- possess a level of fluency in Tsuut'ina which allows him or her to speak meaningfully to a Native speaker about real personal wants, needs and desires
- possess basic cultural knowledge and/or know-how to obtain cultural knowledge in the proper manner
- possess some formal knowledge of the linguistic structure of Tsuut'ina
- possess a desire and ability to motivate students to learn Tsuut'ina
- possess knowledge of effective second language teaching techniques.

2. Timetabling

Nanagusja was developed with the assumption that students will have at least three 40 to 45 minute periods of Tsuut'ina language instruction per week. Ideally, the Tsuut'ina language course should be recognized as a credited junior high option course. Pull-out programs, where students must make up for missed instruction in other courses, are not recommended. It is also impossible to properly complete the activities in short periods of time.

3. Sequencing

The teaching techniques and sequence of learning activities have been thoroughly researched, and it is important that teachers follow the program as prescribed. The learning activities have been carefully arranged to enhance the cumulative and spiraling process of language acquisition. However, teachers are encouraged to select and adapt learning activities to best meet the local needs of their own school community. Strong deviations from the recommendations regarding teacher qualifications, timetabling, and sequencing will adversely affect the student-learning process.

4. *Nanagusja* And Community Involvement

Elders, parents, community members, school administration, instructors and students all have important roles to play in the success of *Nanagusja*. The success of this resource is dependent on consistent, active and coordinated support from each of these groups.

a. Role of Elders

Nanagusja recognizes that Tsuut'ina Elders are the custodians of Tsuut'ina culture. They play the most prominent role in the cultural education of Tsuut'ina youth. It is expected that Tsuut'ina Elders will participate regularly and meaningfully in the Tsuut'ina language and culture classes.

b. Role of Parents

Research indicates that support from parents can greatly enhance children's ability to learn their native language. [14]

c. Role of Tsuut'ina Community

The support of Tsuut'ina community members is essential to the success of this resource. The community has the potential of:

- providing cultural and linguistic information on the school
- ensuring the availability of community resource people
- providing guidance in the selection of community resource people
- providing a mechanism or process for contacting Elders and obtaining community resources
- promoting the Tsuut'ina language and culture program inside and outside the community with students, community members and Elders
- encouraging and revitalizing the functional use of the Tsuut'ina language in the home and in the community
- actively seeking and maintaining support for the program from the community and from the school board
- ensuring and maintaining direct parental input and support.

Following are some ideas that might assist the community in encouraging the regular use of the Tsuut'ina language. Community members should attempt to speak Tsuut'ina during:

- everyday encounters such as greeting each other
- community social and recreational events – announcers and speakers could be encouraged to inject as much Tsuut'ina as possible into their speech.

- Tsuut'ina-only functions – The community could hold various functions where people were encouraged to communicate solely in Tsuut'ina. Some examples of these functions could be Bingo nights, crafts classes, pow-wow dancing lessons, hand-game nights, etc.

The Program should be evaluated in cooperation with the instructor and the community. Ideally, the administration will be able to view the Tsuut'ina language and culture program as a vital and unique part of the school – a program of which the school can be proud.

d. Roles of Teacher

Facilitate Language Growth of Beginners

Second-language learners tend to progress through several initial stages – a comprehension stage, an early-speech stage, and an emergent speech stage – before they can successfully interact with Native speakers. During these stages, their responses are more limited. Teachers who acknowledge these stages can make best use of class time and help nudge the student along.

Methods of eliciting student response at the comprehension stage include:

- responding with an action/doing something, Total Physical Response (TPR)
- responding with yes-no
- responding using a person's name
- responding using one word
- pointing to an item or picture
- using gestures responding
- using a simple sentence.

Methods of eliciting students to respond at the early speech stage include:

- responding with yes-no
- responding using one word
- responding with lists of words
- responding using a two-word string, short phrase or simple sentence.

Methods of eliciting students to respond at the emergent speech stage include:

- responding with three-word answers and short phrases
- responding using longer phrases
- responding with complete sentences (where appropriate)
- using dialogue, extended discourse or discussion
- narrating or retelling.

Decide Which Vocabulary Should Be Taught in the School

Because each community has its own dialect, it is important to become aware of the local terminology. Older members of the community who still speak the language fluently, or Elders specially selected for this purpose, are ideal sources of such information.

While the community can be of assistance in selecting key vocabulary, the teacher must make the final decision as to which words will be used in the classroom. The teacher must feel comfortable with the language spoken in his or her classroom. These guidelines may be helpful in tricky situations:

- What do you feel comfortable with?
- What does the community approve of? (e.g. toilet bowl, toilet paper)
- What do you do with a swear word?
- Ask the students if they would use the word in front of their parents.
- What if the parents or community use the less desired term?

Act as Language Guide and Model

In addition to being an exemplary model in the accurate use of the language, the teacher is expected to use the language as much as possible. Students will not have an opportunity to learn without hearing the language. They will not learn to understand if they are not given the opportunity to listen. The teacher must set standards and expectations for language behavior in the classroom. Teachers should encourage the use of

- complete thought phrases, **not** isolated vocabulary items
- language being placed in context – the environment of the classroom
- content from the familiar to the unfamiliar
- a positive, caring and healthy atmosphere for the learners
- student interaction
- student selection of the teaching themes and techniques to be used.

Teach the Student While Teaching the Language

Teaching the whole person involves the mind, the body and the spirit, because:

- the mind involves the development of the intellect and the processes of learning to think and to learn

- the body involves the physical development of the student

- the spirit is the development of emotional and spiritual needs, (love and caring, the personal growth and development of motivation, will and esteem, self-identity and group identity).

A language program should teach the whole person through the medium of the language.

Meet the Needs of All Students in the Classroom

Entry points are many in the linguistic and cultural program. The age, interests and language competency of each student must be considered. In fact, the program must be based on the abilities of the students. It is the teacher's responsibility to meet the needs of all learners. Cooperative learning can be very beneficial in this regard. Research has shown enormous advantages of putting students of varying abilities together in groups.

Teachers must accommodate the many learning modes of students. Activities should reflect the needs of **visual** learners (to see new information as it is presented to them, in print, in charts, in pictures), **audio** learners (to hear the information as it is presented to them and not just see it), **kinesthetic** learners (to be moving while they are learning), and **tactile** learners (to touch things in order to process new information). Using manipulatives, playing games that allow movement and touching of manipulatives, and using the blackboard and illustrations are all important teaching strategies if all learners are to be engaged in each lesson.

All students share a need to learn strategies that will enable them to better learn the language. In other words, they must be taught that making associations will help them to remember words; that taking a risk and overcoming shyness will help them progress in language development; that trying to use phrases with Native speakers in the community will assist them in the development of their self-esteem and learning of the language; that guessing at the meaning of a word or throwing in an English word is better than putting forth no effort at all; that asking for the help of a peer is a good way of getting a task done; that being asked for assistance is a responsibility; that closing one's eyes and imagining a word can assist in remembering it.

The research on second language acquisition reports that effective/successful second-language learners use certain strategies:

- metacognitive or self-regulatory strategies – learners becoming aware of their own thinking as well as learning, planning, monitoring and evaluating their own learning endeavors

- cognitive – learners work with and manipulate task materials themselves, working toward task completion

- socio-affective – learners interact with the teacher or other learners to solve a problem or exercise some effective control over their own learning behaviors.

Note the following strategies in each category:

Cognitive Learning Strategies

- analyze language into its parts
- look for patterns in the language
- try to classify the language
- structured review
- asking questions
- repeating (imitating)
- matching
- memorizing
- making associations
- visualizing/imagery
- applying knowledge from another language
- deductive reasoning
- working with peers
- becoming culturally aware

Compensation Strategies

- guessing the meaning

Socio-Affective Learning Strategies

- losing shyness
- trying to speak to a native speaker
- developing a positive attitude in using the language
- taking risks
- cooperating with teacher and peers
- asking questions about one's learning
- using grids to improve learning
- asking for help to assist one's learning
- developing self-confidence
- developing perseverance
- increasing interaction
- increasing empathy for understanding

Metacognitive Learning Strategies

- paying attention using selective strategies
- organizing one's learning
- evaluating one's own progress
- self-monitoring to focus, plan, and evaluate one's progress

No studies have yet been conducted on the use of strategies by students learning Native languages. However, other research suggests that in high school, teaching and learning second languages can be more effective when teachers teach strategies.

Research suggests that students can learn a second language better when they use certain strategies. Some of these strategies can be taught to students. A reflective journal (student's written feedback about **how** they are going about learning a second language) can give teachers valuable information about which strategies students are using. With this knowledge, the teacher can more easily assist students in acquiring additional learning strategies most effective in this subject area, and often transferable to other subject areas.

It has also been confirmed that teachers should ask students:

- how they improve pronunciation
- how they remember vocabulary or grammatical points
- what gives them confidence in speaking the language
- how they get ready to talk in the Native language
- how they study for a test
- what they do when they don't understand something orally
- what they do when they don't understand something in written form

This is most effective for developing learning strategies of monitoring and elaboration.

Facilitate Transfer of Language and Experience from English to Tsuut'ina

It is important to take advantage of what students already know about language when teaching a second language. If they know how to read in one language, they will understand that there is a sound symbol system associated with writing. Students are then encouraged to break the new code through a discovery approach.

Recent research also suggests that not every type of learning is transferred; therefore, it is useful to explicitly review the reasons for doing an activity and the strategies required for the completion of an activity.

Care About Students

Teachers in the Native Language Program have many roles to play. They must at all times be flexible and able to respond to the real needs of their students. Roles include the following:

- friend
- counselor
- information bank – the teacher must be able to provide definitions, answers, options, suggestions, cultural knowledge, customs, religion
- modeler of a high-level of language (a fluent and accurate speaker of both the Native language and English, well aware of body language), explainer of the differences in dialect, teacher of respect for differences in dialect
- artist, secretary, carpenter, accountant (finding funding sources), planner, manager, advisor, co-communicator, mother (if necessary)
- exemplary role model – imparting values, morals to students (transmitter of culture as a part of the daily routine)
- encourager of affective, cognitive, and social development of students
- assistant in evaluation of program
- initiator of community liaison and provider of accurate information to all stakeholders in the community
- creator, facilitator and resource person of a variety of activities

Stay in Touch with the Community

Community liaison is considered of utmost importance to the success of the Native Language Program. Each school should have a PAC (Parent Advisory Committee), PAG (Parent Advisory Group) or LSBC (Local School Board Committee) for the Native Language Program. Teachers are encouraged to keep parents informed of school programs on a regular basis throughout the school year. A monthly or bi-monthly newsletter might help to meet this end. It could include:

- greetings
- a prayer
- information about past events, themes covered
- information about future events

This activity could be seen as a part of the Tsuu[illegible]a program, offering students an opportunity to engage in real, authentic comm[illegible]nication.

In order to maintain an on-going liaison with the community, teachers are encouraged to survey parents, Elders (social leaders), and Chief-in-Council (political leader). (See Appendix A for a sample survey.)

On an annual basis, a letter can be sent to the Chief and Council informing them of the program and the number of students involved. This letter should be written on a personal level. (See Appendix A for a sample.)

Validate All Contributors to the Native Language Program

In the oral culture of the Native community, the acknowledgment of all contributors to a project is a part of the **validation** process. Validation is a sensitive area for the Native community, and it is important that all individuals, organizations, groups and associations who have contributed are given due credit. Above all, the culture and its ancestors must be acknowledged. Individuals responsible for the initiation, development, administration and conclusion of any project require mention. Elders or other individuals who were consulted for their wisdom merit acknowledgment. All individuals associated with the project, for example, the planners, photographers, illustrators, storytellers, word processor operators etc., should be credited.

e. Role of the Students

Teachers and students are partners who must work together in a Native language program. In terms of daily school life, both groups must understand that the school is a culture that provides rules. These rules must be adhered to and enforced by both groups.

In terms of daily classroom activities, mutual respect must be present at all times.

For special events, students should be consulted as to their interest and willingness to participate. For example, some of the information in the regular newsletter to parents and community groups could be written by students, perhaps even in the Native language. Advanced speakers, or by the end of term all students, could be expected to draft this section of the newsletter. The teacher could play an editing role. Fluent speakers could participate earlier on by contributing a short written passage.

5. Evaluation

The following Guidelines should be followed when evaluating learners:

- Learners should be evaluated in a realistic situation (or as close to it as possible).
- Learners should be tested with an extended passage of language rather than with isolated language parts.
- Learners should be tested for skill in comprehension, accuracy, cultural appropriateness and discourse.
- Learners should be tested on what they have been exposed to.
- Learners should be tested and assessed on the process of their learning as well as the product or outcome of the language they command.

6. Tests

Tests serve several functions:

- **Motivation**

  Properly constructed tests can motivate learning. In general, students pursue mastery of objectives more diligently if they expect to be evaluated. Frequent short tests are a far more effective learning aid than infrequent long tests.

- **Administrative Functions**

  Tests provide a mechanism of quality control. If a school district does not have a means for periodic self-evaluation, instructional inadequacies may go unnoticed.

  Tests facilitate better classification and placement decisions. Grouping children by their ability levels is an example of classification for which tests can be of value.

  Tests can be a useful means of accreditation, mastery, or certification (Jaegerm, 1988). Tests on which standards of performance have been established allow the demonstration of competence or knowledge that may have been acquired in an unconventional way.

- **Research and Evaluation**

  Tests are useful for program evaluation and research. Standardized achievement tests have the key sources of data for evaluating the success of federally funded programs.

- **Guidance Functions**

  Tests can be of value in diagnosing an individual's special aptitude, achievement, interests and personality. This is often an important aspect of the counseling process.

Nanagusja does not provide tests. When preparing your unit tests, consider the following factors:

- multiple choice, true and false, and matching questions are close-ended.
- written or oral compositions, dialogues, narratives, descriptions, role playing and close procedures are open-ended question formats.

Nanagusja

Guidelines for Planning

A Tsuut'ina (Sarcee) Language Development Program

GUIDELINES FOR PLANNING

Nanagusja is comprised of ten units. Each unit is comprised of ten to twelve lessons. Each unit should take approximately one month to complete.

The following is a description of the various types of lessons in each unit:

- Pre-viewing Lesson – This opener prepares the students for the upcoming viewing experience.
- Viewing Lesson – This second lesson engages students in learning activities that optimize the viewing experience.
- Reinforcing Lesson – The remaining six to eight lesson plans focus on reinforcing the cultural and linguistic content presented in the video.
- Concluding Lesson – This lesson engages students in an enjoyable culminating activity that tries to take full advantage of most of the cultural and linguistic content presented throughout the unit. The Teacher's Guide attempts to provide the instructor with a teaching tool that will ensure that the learning activities in Nanagusja are productive and are presented in an engaging manner.

Note: Appendices B and C have detailed lesson plans for Units One and Two.

Unit Planning

1. Objectives

Each unit is comprised of approximately twelve lessons – three lessons of at least forty minutes each per week for four weeks. General linguistic and cultural objectives for each unit are identified, based on the vocabulary content of the videotape. If other content is covered in the class, the teacher should add this to the objectives.

2. Planning Sheet

A planning sheet is provided for each unit so the teacher can plot out which activities to do each day. Remember to select activities according to how they meet the students' needs to practise pronunciation, learn new vocabulary, review material, develop literacy, gain cultural understandings, be motivated and receive feedback.

Lesson Planning

1. First Lesson

The first lesson of each unit should be a highly motivating one. Students should be encouraged to view and listen (comprehend) and try to speak.

The culturally appropriate methods of greeting people should be discussed.

Identify the objectives for each unit. Instructional objectives identify what the teacher wants to be able to do. Learning objectives identify what the teacher expects the students to be able to do by the end of the class. For example, if teaching greetings was a goal, these objectives might appear as follows:

a. Instructional Objectives

Students will be provided with an opportunity to:

- view and listen to fluent Tsuut'ina speakers
- listen to Tsuut'ina words of greetings
- practise greeting each other in Tsuut'ina.

b. Learning Objectives

Students will be able to:

- use contextual clues to determine the purpose and content of the words with which they are presented

- greet each other in Tsuut'ina.

c. Materials

Once objectives have been set, activities can be planned. In second-language teaching and learning, manipulatives play an important role in both motivating students and helping them to feel like learning the language is real. An activity that relies on props or other materials requires planning. It is useful to make a list of all materials required for an activity so that they are all ready when the class begins.

For example, in order to practise greetings, students might work in pairs with puppets or objects that go together. For the activity to be a success, the objects must be available. The following materials would be appropriate:

- shoe and a sock

- football and football jersey
- mirror and make-up
- container of beads and a strips of hide
- tape and tape recorder
- drum and a drumstick
- roach and a bustle
- ribbons and a skirt
- bowl and a spoon
- chair and a table
- loom and a spool of thread
- any other pairs of items that will be of interest to your students

These items could also be used in future lessons.

Other items that may be required on a regular basis include the following:

- a puppet stage where the previous objects can greet each other (Optional – This stage could be used in future lessons.)

- chalk for your students' use

You may also want to have two fluent Tsuut'ina speakers interact in front of the class. This could be you, Elders, parents, or other resource people and a grade eight or nine student who is capable of greeting you fluently in Tsuut'ina. The students would probably enjoy listening to one of their teachers speak in Tsuut'ina. Many students might also begin to think that if Mr. and Mrs. _____ can learn that, so can they.

If you are unable to contact a fluent Tsuut'ina speaker who is able to come to your class, this activity may be done with the teacher using two puppets and playing the roles of both characters.

2. Opening of Lesson (10 to15 minutes)

The opening of each lesson should be warm and inviting to the students and help to motivate and encourage them to settle down and get into the learning. The following activity could take 10 to15 minutes:

- As they enter the class and find their seats, greet students at the door in Tsuut'ina. Remain seated at your desk and wait for your fellow Tsuut'ina speaker to knock on your classroom door.

- After knocking, open the door and greet your visitor with the Tsuut'ina phrase, "Danit'ada." (How are you?) Shake hands as your visitor responds with "Guja" (Fine).

- As you motion for your guest to sit down, ask "Guja, naniyaala." (Did you arrive okay?) The guest will respond with "ʔoo" (Yes).

- Tell your guest "Gunistłi, naniyaa" (I'm glad you came). The guest will respond with "ʔoo, sini ju" (Me, too). (Note: If you are using puppets, simply re-enact this scene.)

- Through gestures such as holding your finger to your mouth, pointing to your eyes and cupping your hand around your ear, encourage your students to watch and listen carefully. (They will be expected to try to greet each other.)

3. Teacher-Directed Activity (5 to 10 minutes)

Lessons also have an instructional component. This is the time when the teacher teaches students vocabulary, grammar, spelling, the alphabet or cultural aspects. The students listen attentively and later will practise applying the new information. For example, the teacher could teach greetings as follows:

- With your guest, have one or two pairs of objects greet each other using the phrases that you and your visitor used at the beginning of the class. For example, you may take the role of the host shoe, and your partner will be the visiting sock. You may use the puppet stage for more of a theatrical effect, however, you may also simply stand at the front of the room and hold the objects in your hands as they greet each other. Draw a door on the chalkboard so that the objects can knock on it.

- Continue the same procedure using three or four more pairs of objects. Students will benefit from hearing the target phrases repeated and will become familiar with greeting etiquette. They would also become more comfortable and may even begin to join in with the key.

4. Student-Directed Activity (15 minutes)

After a teacher-directed activity, give students an opportunity to practise what was taught. As a follow-up to the above activity, the following might be used:

- Divide your students into groups of two. Try to speak only in Tsuut'ina during this process. This will be a great opportunity to introduce the number "ʔakiyi" (two) as you ask your students to form groups of two.

- Tell each pair of students to draw a door on the chalkboard and instruct them to take turns greeting each other, once as a host and once as a visitor.

- Your partner and you should circulate among the pairs, stopping to assist with pronunciation when you are asked by the students. Do not correct the students' pronunciations unless they ask you because, today, you want to create a safe practise environment for them. Students need to learn that mispronunciation is normal when they are learning a new language. The most important focus of this lesson is to motivate students to want to try to great each other in Tsuut'ina.

- For those students who complete the exercise early, ask them to make various classroom objects greet each other in Tsuut'ina; for example, pencils and erasers, two books, a ruler and a compass set and so on.

5. Closure of Lesson

Students should feel a sense of accomplishment at the end of the lesson. Closure is a time when the teacher can summarize the activities of the day, or the students can ask questions or voice concerns. It is a time when loose ends can be tied up. Due to its nature, not every lesson will have closure. In the example of greetings, the following might be a form of closure:

- Inform students that most lessons will occur only in Tsuut'ina. However, in certain instances, students will have an opportunity to discuss the lessons at the end of the class in English.

- Ask students to describe what they learned about the Tsuut'ina language today. You may need to ask guided questions such as "How does Tsuut'ina sound different from English.

- You will probably get responses like "You need to use your throat more," or "You need to move your tongue differently." Ask them how they felt as they tried to greet each other. They might say "I was able to understand more than I thought I would."

- Make encouraging comments such as "You all looked like you were having fun. It was nice to see everyone trying so hard. Everyone did a great job today."

- Instruct your students to practise greeting their parents tonight when they go home. Tell them: "Greet your parents in Tsuut'ina tonight. What will you say when you walk in the door?" If necessary, repeat a few key phrases for students by saying: "Greet your parents with, "Danit'ada" or "Guja ʔala" and help them to answer you with "Guja" if they don't know how.

- For homework, ask your students to bring in compatible pairs of objects that they can use to practise their greeting vocabulary.

- Dismiss students in Tsuut'ina and be sure to say "Nanayiistsoni" (See you again) in Tsuut'ina (accompanied by a wave as your students walk out the door). (Refer to Appendix A for classroom phrases.)

Self-Evaluation: Reflect on the moment when students were communicating the most. What did you do to encourage this? Think about where students were seated. Do you need to change the seating plan? Did students seem to be more relaxed as the lesson progressed?

Nanagusja

Methodology

A Tsuut'ina (Sarcee) Language Development Program

METHODOLOGY

INTRODUCTION

The methodology proposed in this series is a systematic one with eclectic roots. Users will recognize the influence of traditional approaches to teaching second languages (such as the audio-visual method), as well as more contemporary approaches (such as a Proficiency-Based curriculum, a Functional-Notional approach, a Communicative Competency approach, the Language Experience approach and the Whole Language approach). *Nanagusja* provides the teacher with a solid foundation of core activities around which a variety of other activities can be built as teachers respond to individual needs and interests.

Use the core activities suggested below to:

- develop student comfort with the sounds (pronunciation) of the Tsuut'ina language

  – rhythm poems
  – listening activities

- expose students to a vocabulary base that they may use in everyday situations where Tsuut'ina might be spoken

  – using gestures to teach new words
  – getting students to respond at the comprehension stage
  – dialogue scene
  – teaching students strategies that help them learn a second language
  – total physical response (TPR)
  – story/legend
  – key words
  – daily routine
  – watching the video

- encourage students to write Tsuut'ina after they know the oral form by passing through four phases of literacy development

  – five assumptions of literacy development
  – four phases of literacy development

  Phase One: Watching the Video
  – concrete poems
  – class-illustrated dialogue book
  – dialogue cards
  – missing letter activity sheets

- word/picture match activity sheets
- alphabet activities
- true-false/oral-written activities
- draw-a-word activities

Phase Two: Key words

- cryptic messages
- story models
- game boards
- flashcards
- scrambled sentences
- word games

Phase Three: Language Experience Chart

- sentence completion activity sheets
- true-false reading comprehension

Phase Four: Decoding

- dialogue scene, dialogue strips
- journal writing
- biographical bingo

• review and practise vocabulary and phrases on a regular basis

- daily routine
- riddles or guessing games
- total physical response (TPR)
- games
- concrete poems
- problem solving
- dialogue scene, sequencing step
- dialogue scene, dramatization
- dialogue scene, improvisation
- cryptic messages
- game boards
- story models
- communicative activities (listening, speaking, reading, writing)

Note: Appendix D has a collection of games.

• teach students the structure (grammar) of the Tsuut'ina language and how to apply it in new contexts

- dialogue scene, transpositions or explanations
- games
- daily routine

- maintain a high level of motivation through enjoyable activities, variety of activities and having a strong sense of success

  – legends/culture
  – humor in the program videos
  – crafts
  – visits from Elders
  – illustrations of concrete poems
  – dialogue scene, improvisation

- expose students to situations of cultural value and significance for their identity and self-esteem

  – legends
  – cultural activities
  – visits from Elders
  – dialogue
  – visuals of the program videos

- monitor students' progress and give them on-going feedback and allow them input into the program

  – true-false tests
  – listening comprehension tests
  – sequencing tests
  – application of dialogue activities
  – recitation of dialogue activities
  – reading-writing activity sheets
  – self-assessments
  – observation checklists
  – attitudinal checklists
  – dialogue scene, testing for comprehension

Proposed Core Teaching Techniques

The following information describes each proposed core teaching technique as it might be implemented in the classroom. For direction as to when to use the technique for each unit, please see the Unit Plan Book for each of the ten units in grade seven.

1. Pronunciation Techniques

The following activities help the students gain comfort with the sounds of the Tsuut'ina language. Second-language learners need to repeat sounds, words and phrases in the second language just as they had the opportunity to do so when they were infants learning their first language. While second-language learners recognize the value of some repetition, they also balk at the idea of too much rote and mindless drill. Hopefully, the proposed activities will have a positive impact on the learner.

a. Rhythm Poem

A rhythm poem is designed to keep motivation high while at the same time allowing for drill and repetition. The procedure for the rhythm poem activity is to clap-snap-stomp the rhythm with the leader while echoing whatever the leader or instructor says. Use the following poem to a clap-your-hands/slap-your-thighs beat:

Tłik'a daayash! ʔuwaala.
Cha. Sini tadistsił yinisin.
Nu Sidzagha tadistsił yinisin.
Nu Sicha tadistsił yinisin.
ʔuwa.
ʔuwana.

The teacher should feel free to compose additional rhythm poems in each unit. Students also enjoy creating the Tsuut'ina word list and an interesting dance-like rhythm. Remember the following when composing rhythm poems:

- four to eight lines maximum
- first line and last line should be the same
- use a consistent pattern, such as noun-adjective or adjective-noun, but not both within one poem
- Some line patterns are as follows:

A-B-C-D-E-A		A-B-C-C-B-A	
	flowers		eyes
	tulips		ears
	roses		nose
	daffodils		nose
	geraniums		ears
	flowers		eyes

A-B-C-D-E-BCDE-A

winter
scarf
mittens
toque
moccasins
scarf, mittens, toque, moccasins
winter

In addition to being valuable for pronunciation, rhythm poems

- are a source of vocabulary that the teacher considers important for the student to learn
- help learners to master the rhythm of the language
- are chanted together so no individual feels threatened
- are an enjoyable form of repetition
- can be used for story models (for example, students can create their own and lead the class in the chant)
- activate endorphins that help us learn (because we are moving)
- can be chanted by learners of all ages and ability levels
- can be as simple or as complex as the teacher determines
- create a strong sense of **group** in your class
- give you a common experience
- act as a fitness break at a restless time of a lesson
- can be used for two to three minutes to change the pace of a lesson
- can be chanted if you only have a few minutes left of class time
- are very enjoyable to all (or most)

b. Listening Activities

Drill Routines –Word Lists, Minimal Word Pairs

The students listen to three words. Two of the words are the same, for example, miza, miza, jija. They must identify which word is different. They are asked to hold up one finger to show that the first word was different from the other two, two fingers to denote the second word and three fingers to denote the third word. The same can be done with phrases or full sentences.

Sentence Manipulation Exercises

Use a sentence such as "Jesse is eating bannock."
The student repeats: Jesse is eating bannock. "Jisi nitsist'aa-tii ʔisno"

Then introduce the word "berries". The student makes the appropriate changes: Jesse is eating berries. "Jisi jija ʔisno"

Then use "dried meat". The student makes the appropriate changes: Jesse is eating dried meat. "Jisi suni ʔisno"

Pronunciation

Work on sounds that are different between English and Tsuut'ina for example, u, g.

Listen and Watch the Videotape

Students can be asked a question before watching a segment of the videotape with the goal in mind of answering the question after watching the sequence. The question can require a one-word answer (e.g., How do you say *one* in Tsuut'ina.), or a full sentence (asking a question in Tsuut'ina).

2. Teaching Vocabulary

The following activities help students develop a solid base of Tsuut'ina vocabulary that they can use in situations where they might naturally hear Tsuut'ina spoken, such as with Elders, at family gatherings, at community and cultural events on the reserve, or at school. It has been said that a vocabulary of 300 to 500 words is sufficient to sustain interaction/conversation, provided the words are relevant to situations in which the language would be used.

a. Using Gestures to Teach New Words

The teacher develops a gesture or sign which is used to indicate requests that are commonly used in a classroom situation. Once students are comfortable with the visual gesture/command and with hearing and speaking the language, the teacher can say the directions while giving the gesture/instruction. The following gestures are often helpful to a second language teacher:

- repeat (Motion with both hands as if to come nearer.)
- a full sentence (Start with hands close together, as in prayer, and then pull them apart.)
- good/right answer (Thumbs up!)
- repeat again (Motion with one or both hands as if to come nearer.)
- this row/this group (Use one pointer finger and point back and forth to the row.)
- one person will respond (Point to one student.)
- listen carefully (Hold hand to ear and put on serious face or pull earlobe.)
- do not speak (Hold finger to lips.)
- look carefully (Point to temple or eyes two times and raise eyes to show caution.)

b. Getting Students to Respond at the Comprehension Stage

Beginner learners need a period of adjustment to feel comfortable with the sounds of a new language. Students can be eased into learning Tsuut'ina by being asked to do the following in the prescribed order:

- responding with an action (The teacher asks students to do something, or to point to something or to give someone something.)
- yes-no response (The teacher asks students a question that requires only a yes or no response) (e.g., Is this a feather? "Diyi t'o ʔila." or Is this a rock? "Diyi tsa ʔila.")
- responding using a person's name (The teacher gives one object or a picture of an animal, person, place or thing to four different students. The teacher then asks the class who has each item.)

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- responding using one word (The teacher asks students to answer questions with at least one word) (e.g. What is this?)

- responding using a simple sentence (The teacher expects students to answer in a full sentence.)

c. Dialogue Scene

The dialogue scene is a major source of new vocabulary for students. Presented in each video, through the activities of the Meguinis family on the Tsuut'ina reserve, the dialogue scene allows students to hear interaction and conversation.

Students are asked to learn/memorize and dramatize the first scene or dialogue scene of each video, then read it, and eventually be able to manipulate its many component parts. This technique is used to ensure that some accuracy is directly taught.

The following method is an adaptation of the audio-visual approach so popular many years ago. It is a technique that also integrates learning oral and written language. The techniques should be used on a regular basis throughout the unit. Each day different steps in the process are conducted. Use the following steps:

Step 1: Presentation

During the presentation phase, students watch and listen to the video in order to gain a global comprehension of the situation. The instructor may ask students a specific question for which they listen for the answer in the video.

Step 2: Explanation

The instructor explains the meaning of the dialogue to the point where every phrase and word is understood. Translation is not a goal of this method but an inner sense of what a word means is. Explanation can be done by stopping the video and drawing pictures, dramatizing, using inflection, bringing in props, or pointing to elements on the screen.

Step 3: Repetition

Students will practise learning the dialogue using memorization and song. After the presentation and explanation, students are asked to sing the dialogue script. The use of music to learn the dialogue is intentional. It allows students to better participate in the rhythm of the language and to learn it more quickly. Steps 1 to 3 should be repeated often.

Note: Steps 1 to 3 are repeated for several classes. During the presentation, the teacher asks students questions to help them describe the scenario and recall the script.

Step 4: Sequencing

On about the fourth meeting, the teacher shows students the video without turning on the audio. As a group, students are asked to say as much of the dialogue as possible. In addition to being expected to state at least some of the dialogue, the teacher presses the pause button and asks if a student can remember what was said in the dialogue for this picture. If so, the whole class repeats what was said. If not, the teacher helps the student, and once completed, the whole class repeats what was said.

The teacher could also ask questions about the freeze frame such as:

Who is this? "Dini ʔadanaʔa."
What is he or she doing? "Dini dit'a ʔasʔinaʔa."
Where are they? "Dagijada."
What does he or she say? "Danida."
Praise (whole class repeats)

During this process, the teacher has the opportunity to encourage and praise each individual student.

Step 5: Transpositions

A transposition is a mini-grammar lesson. Students extend their knowledge of second language concepts learned in one context by applying them to other familiar contexts. Transpositions can be created to stress phonological, lexical, syntactic, morphological and semantic aspects of language. Based on the dialogue, the teacher selects a grammatical point to present, followed by an activity wherein the grammar must be practiced. This is most effective when done orally first.

For example, the teacher might select plural forms as a transposition. The teacher shows a picture of one item and asks the students what it is. Then a picture of several of the same items is shown and the students are asked what that is. The teacher writes down the answer to both questions and highlights with a different colored chalk the plural form of the noun. The teacher repeats this with several other examples, asking students to predict the plural form according to the pattern presented. The teacher then gives half the class a shopping list (in pictures) and the other half of the class a list (in pictures) of what the store they work in carries. The shopper students must shop for the items on their list using the plural forms.

The transposition could also be a verb conjugation, a verb tense, adjectival agreement, or socio-affective aspect of the language. Students learn correct greetings and responses in different settings. Each explanation should be followed by a practice activity. Games are also very good practice activities. (See section on games.) You should do at least one transposition during each class.

Step 6: Dramatization

Once students know most of the dialogue by heart, dramatization begins. The teacher divides the class into groups with the number of members in each group dependent on the number of roles in the dialogue. For example, three students form a group and say everything Jesse would say in the dialogue scene, three other students say everything that Alana would say, and another three say everything the mother would say.

Once group dramatizations have taken place, students will be ready to present the dialogue in front of the class. Props are very helpful to students at this stage and may be supplied by either teacher or students. Every child should have a chance to present the dialogue ideally in every role. Thus there will be ample opportunity for repetition.

Stept 7: Dialogue Cards

Following the procedure identified in steps 1 to 4, the teacher presents the written form of the dialogue to students. A card with the text for each illustration is manipulated in the same manner as the original illustration.

As an alternative to mixing cards on the blackboard ledge, the teacher asks who has the first card. The student with the first card says what the dialogue says, and the entire class repeats it. This continues until all of the dialogue cards are in order.

Step 8: Dialogue Book

Students are given a sheet of paper with one or two dialogue phrases written at the bottom. They are asked to illustrate the text. This activity also contributes to the development of literacy in Tsuut'ina.

The teacher collects a set of student drawings (of the dialogue scene) and makes them into a book which can be shared and read.

Step 9: Testing for Comprehension

True-false questions are also helpful gauges of comprehension. For example, the instructor could ask the following questions:

Is this mother? (pointing to a mother) "Dini ʔinoo ʔila."
Are the children at a pow-wow? "ʔisgaka ts'inidati ʔila."
Does he have long hair? "Mitsagha nitɬ'uli-la?"
Is it winter? "Zask'a ʔila."
Are there three people here? "Taak'i dina ʔila."
What did Jesse say? "Danida Jisi-tsii."

Step 10: Dialogue Strips

Students are given a copy of the dialogue text and then asked to cut out each sentence. The instructor asks the students to show him or her a certain sentence, phrase or word. These phrases should be said out of order so that students use a variety of strategies when reading.

The instructor can ask the students to point to specific words and then ask what the two or three words had in common. This discovery activity can nicely complement learning the alphabet.

Step 11: Improvisation

This requires students to apply the dialogue setting to a new situation. For example, in a dialogue about a visit to grandparents, several groups could be asked to improvise different scenarios: company arriving at your house, visiting neighbors, etc.

d. Strategies Used to Learn a Second Language

During the 1970s many researchers in a variety of fields began to look at students who were very successful learners to see what they did, what they seemed to do naturally. Many learning resources were then developed, based on helping the less successful student acquire the traits, skills, approaches and attitudes of the successful learner. Observing second language students, Joan Rubin concluded the following characteristics:

- They have good techniques for guessing/predicting.
- They feel a strong desire to communicate, and so resort to paralinguistics, when necessary.
- They are willing to take risks in oral production.

- They pay attention to form and pattern.
- They look for opportunities to practice limited knowledge.
- They monitor their own language, as well as the environment.
- They pay attention to meaning so that there is a clear purpose to learning.

Meaning seems to be one of the major keys to language development. The teacher's role in the classroom is to:

- act as a language model (You must provide best quality of language input and conduct individual assessments to determine the fit of your questions and input to the student's learning.)
- create and provide a safe, secure environment in which learners will take a chance, not be afraid to try
- stimulate the learner to think
- recall, analyze, synthesize, and evaluate
- let students take an active role in the classroom – ask and answer questions.

Research suggests that students can learn a second language better when they use certain strategies. Some of these strategies can be taught to students. A reflective journal (students' written feedback about how they are going about learning a second language), can give teachers valuable information about which strategies students are using (even if the journal is written in English). With this knowledge, the teacher can more easily assist students in acquiring additional learning strategies which are most effective in this subject area and possibly transferable to other subject areas. Think about the importance of teaching second language learners' strategies using the following information:

According to Rubin (1975), good language learners:

- are willing guessers
- are accurate guessers
- have a strong drive to communicate
- look for patterns in the language
- try to classify language
- analyze language
- take advantage of all practice opportunities
- monitor their own speech
- pay attention to meaning

Naiman, Frohlich, and Todesco (1975) identify six strategies used by good language learners:

- selecting language situations that allow one's (learning) preferences to be used
- actively involving oneself in language learning
- seeing language as both a rule system and a communication tool
- extending and revising one's understanding of the language
- learning to think in the language
- addressing the affective demands of language learning

Oxford (1989) identifies six broad categories of strategies:

- Metacognitive (self-monitoring, paying attention)
- Affective (self-encouragement, anxiety reduction)
- Social (asking questions, becoming culturally aware)
- Memory (grouping, imagery, associating)
- Cognitive (reasoning, analyzing, summarizing)
- Compensation (guessing meanings, using synonyms)

e. Total Physical Response (TPR)

TPR is a techinique that invites language learners to learn words through movement of their whole bodies. Little routines can be taught that invite student participation. The first five listed here can be done with the entire class. The sixth example might be done with an individual student.

Example 1:

Stand up. – Naaya.
Raise your left hand. – Tɬ'iyisi tadiʔo.
Lower your left hand. – Tɬ'iyisi nakanaʔo.
Sit down. – Nido.

Example 2:

Stand up. – Naaya.
Raise your left hand. – Tɬ'iyisi tadiʔo.
Lower your left hand. – Tɬ'iyisi nakanaʔo.
Turn around. – Tɬik'adiniiya.

Raise your left hand. – Tɬ'iyisi tadi?o.
Lower your left hand. – Tɬ'iyisi nakana?o.
Sit down. – Nido.

Example 3:

Nanadaayiistsoni. – (The teacher motions goodbye.)
Tɬiitsin. – (The teacher smells something and shows a pleased face.)
?it'oosi nachidiniitɬadi. – (The teacher motions that the leaves are falling.)

Example 4:

Michadikodi – (The teacher acts like a beaver.)
Task'oyi – (The teacher acts like a muskrat.)
Dik'oyi – (The teacher acts like a coyote.)
Ninagha – (The teacher acts like a bear.)
K'ats'idinisni – (The teacher acts scared.)
?istɬi – (The teacher acts like a horse.)

Example 5:

Zas ?at'i. – (The teacher shows that it's snowing.)
Ts'ogha gusk'oos – (The teacher shows he or she is cold.)
?ogha – (The teacher pretends to have a beak.)
?it'o – (The teacher pretends to have wings.)
Nitsitɬ'a – (The teacher pretends to hold something small.)
Nichow – (The teacher pretends to hold something big.)
Dluna – (The teacher acts like a mouse.)
Misi – (The teacher acts like an owl.)
Dit'oni – (The teacher acts like an eagle.)
Tsiis – (The teacher acts like a duck.)

Example 6:

Ask for a volunteer to do the following:

Come to the front of the class. – Dasak'a tadiiya ?it'iyi.
Pick up the red pen. – Diik'azi mis?its'iditɬ'ishi naa?o.
Put the red pen on the book – Diik'azi mis?its'iditɬ'ishi datɬ'ishi k'a tani?o.
Pick up the book. – Datɬ'ishi naastsus.
Put the book on the chair. – Datɬ'ishi mik'a tats'isdoo k'a tanistsus.
Pick up the chair. – Mik'a tats'isdoo naa?o.
Put the chair on the table. – Mik'a tats'isdoo mik'a?its'isnoo k'a tani?o.
Sit down. – Nido.

Procedure

Teacher	Students
models/demonstrates/talks	act/repeat
asks students without actions	act/repeat
asks students individually	act/repeat individually
invites one student to front to direct	listen
observes while one student directs activity	act/repeat appropriately

f. Story/Legend

Storytelling is an art form among the Tsuut'ina people. In addition to handing down cultural knowledge and understanding, storytelling also passes on valuable vocabulary.

g. Key Words

Sylvia Ashton-Warner discovered that children have an emotional attachment to words. They have favorite words. A variety of decoding skills can be taught through the individual student's favorite or key words. At the beginning of the class, invite the student to tell you his or her favorite word. Print it on a strip of paper while the student watches. Mount the word on the wall alongside those of the other students. At the end of the class, ask each student to find his or her key word. Do the same at the beginning of the next class, this time also requesting the student to make a sentence with his or her word. If time does not permit, the students can also take turns with this activity. Five or six students a day will give full sentences with their words!

If desired and time permits, the students might also draw a picture to show the meaning of their key word. Keep all of the words posted from class to class, inviting the entire class to read each word together or repeat each word after you while pointing to it. This can also become a center, in place of a flashcard center, where one student points to a word and the other reads it; then both take turns creating sentences with each word.

To extend vocabulary, ask students to give you favorite words in specified categories (foods, animals, expressions, colors, things you do with your feet, places you go, favorite sounding words, etc.) Don't be afraid to use your dictionary!

Key words also contribute to the development of literacy in Tsuut'ina.

h. Daily Routine

The daily routine consists of a series of activities done daily, usually at the beginning of each class. They include:

- starting the class with a prayer, if desired
- giving appropriate greetings
- taking attendance by asking students to say a Tsuut'ina word (for example, a color, or a number, or an animal) when their name is called
- identifying the actual weather and comparing it to that of previous days
- asking simple review questions, one of each student
- teaching a few new words using a chant or flashcards
- playing a short warm-up game
- collecting homework, if assigned.

If the teacher uses Tsuut'ina when giving explanations and directions, the students' vocabulary will expand accordingly.

i. Watching the Videotape

As already mentioned, students can be asked a question before watching a segment of the videotape with the goal in mind of answering the question after watching the sequence. The question can require a one-word answer, e.g. How do you say "one" in Tsuut'ina?, or a full sentence reply to a question. This activity is a means of teaching and remembering vocabulary.

3. Literacy Development

a. Five Assumptions

It should be noted that reading and writing are now viewed as two sides of the same coin. Debate as to which develops first has produced no winners; however, it is well documented that they develop almost simultaneously. It is, therefore, necessary to nurture both from an early age. The following reading and writing activities are designed for students who are not native speakers. They begin with five assumptions:

- Children are learning or have learned to read in their mother tongue (transfer is possible).

- Children will have developed a listening and speaking vocabulary before they will be expected to read. Many of the suggested techniques begin as oral teacher-directed ones and become oral student-directed, written teacher-directed, and finally written student-composed. In the long run whatever learners can say they should be able to put into print.

- Learners will be exposed to as much print in the second language as possible. It is also hoped that students will be exposed to authentic reading materials appropriate for their age – telephone books, maps, cards, magazines, newsletters, labels on medicine bottles, timetable notices, statistics, letters, diaries, instructional leaflets, application forms.

  Usually reading is used in the second language classroom to teach the language. This is not an authentic or real use of reading. Reading in school occurs in real settings. We read to find something out. Language is a means of achieving a sometimes non-linguistic goal. It should not be an end in itself.

- Learning to read is a meaning-making experience. The reader plays an active role and must make sense of the text. Reading is a psycho-linguistic guessing game. We try to guess what the text is about. Sometimes we think we understand the text and then some phrase or sentence throws us off completely. In order to be actively guessing, the reader must

  – understand the language orally

  – have background knowledge/experience about the topic of the text

  – understand the concepts of the text (Even if the words are simple, the concepts may be very complex!)

  – be able to decode the text (make a relationship between the graphemes and phonemes.)

  Reading and writing must have certain things in common if communication between them is to take place. The reader and writer should share certain assumptions about the world and the way it works. The reader assumes the following:

  – the writer and reader are using the same code
  – the writer has a message
  – the writer wants the reader to understand the message.

  The writer can choose words, facts or organize material. This is unlike the speaker who must respond spontaneously.

Prediction will help to increase the speed of reading. The reader must be able to predict what will be said. This can be done on the basis of background knowledge of the subject, language proficiency and familiarity with written language forms of organization.

Texts in the second language can be over-explicit, have nothing to teach/say, use over-familiar topics, or simply describe an adjacent picture. These types of texts are important on occasion, especially for boosting a learner's self-confidence in reading. However, overall, the goal of reading (especially in the long term) should be to help students to read authentic and unfamiliar texts without help: a natural by-product will be increased vocabulary.

- The following definitions of literacy shape the kinds of activities that teachers direct and guide:

  – Literacy is the ability to read, to communicate, to compute, to make judgments and to take actions resulting from them.

  – Learning to think and to learn requires that we understand literacy to be an expansive, even grandiose concept that involves imagination and thinking as integral to what are commonly thought of as basic skills. It asks that students gradually take more responsibility for their own capabilities and goals for learning. It also recognizes that self-directed learning and thinking require teachers who are themselves committed to self-initiated and self-directed learning.

b. Four Phases of Literacy Development

Nanagusja looks at literacy as it is developed over four phases.

In Phase One, students work from using familiar oral language to seeing it in print: class-illustrated dialogue/storybooks, Tsuut'ina print on the video, the calendar and bulletin board, songs and poems on the walls. Basic written activity sheets will help familiarize students with the alphabet as well. The visual nature of concrete poems helps to motivate students in this first phase. Students may also see print outside of the classroom.

In Phase Two, students gain practice using print through games and key words. They will continue to see Tsuut'ina print in and around the classroom.

In Phase Three, learners begin to compose language experience charts while the teacher acts as a scribe. Activities that use print game boards, big books, library, flashcards, and dialogue books are continued.

In Phase Four, learners become much more independent. They engage in more analytical work with the decoding system when asked to manipulate sentence strips of vocabulary from the dialogue scenes or language experience charts. They can compose on their own with the use of dictionaries, although there still may be grammatical errors.

Second language learners go through Phases One and Two in each unit, and go through Phase Three in the final third of the year. By this time, some learners may be ready to move on to Phase Four compositions.

Phase One

Watching the Video

Scene Three of each videotape shows the previous dialogue scene in print form and asks viewers to repeat the phrases. This exposure to the written form will be of assistance to visual learners and help to bridge students to understand oral and written Tsuut'ina.

Concrete Poems

In each unit, students are asked to draw a picture of a word from the unit and illustrate the written word within their pictures. This activity has proven to be very popular among students.

Class-Illustrated Dialogue Book (from Step 8 of dialogue scene technique)

Ask students to illustrate their own version of any scene from any story, poem or dialogue which they like. Play a record or tape of children's music while they are illustrating. When each student is finished, the teacher should ask the student about his or her illustration.

- Who is this? Dini ʔadanaʔa?
- Where is he? Dajada?
- What is he wearing? Dit'aa yiisidoʔi?
- What color are his pants? Mistła daanischiishda?
- What is he doing? Dit'aa ʔasʔini?
- What is the weather like? Dagut'ada ts'ogha?
- What might he be thinking? Dit'aa gha niyinidijiji?
- Is he alone? Tsasdino ʔat'ini-la?

Eventually the students should be expected to describe their illustrations without guiding questions. Guiding questions can be used continually to help expand language use.

The teacher might select some of the illustrations and make a class book of the story using the children's words as well as their illustrations to retell the story. These books can be attractively laminated and bound for use in either the class or school library.

Evaluate the students' knowledge of sentences, phrases and words in the story/ poem/dialogue informally as follows:

- utter a sentence, phrase or word, and ask the students to find it.
- ask one of the students to come up and point to it, making sure that the student reads it as he or she points it out.
- repeat with words or phrases selected by the teacher.

Dialogue Cards (from step 7 of dialogue scene technique)

Following the procedure identified in Steps 1-4 of the dialogue scene, the teacher presents the written form of the dialogue to students. A card with the text for each illustration is manipulated in the same manner as the original illustration.

As an alternative to mixing cards on the blackboard ledge, the teacher can randomly distribute dialogue cards to class members. The teacher then asks who has the first card. The student with the first card says what the dialogue says, and the entire class repeats it. This continues until all of the dialogue cards are in order.

Missing Letter Activity Sheets

These activities help to develop a sight vocabulary. Students are expected to be able to recognize the words even though some letters may be missing. As the letters are filled in, the activity becomes a spelling practice. Some activities also select missing letters to develop awareness of similar sounds.

The Word-Picture Match Activity Sheets

These are designed to reinforce retention of vocabulary. The activity of drawing a picture to match a given word is considered more advanced than matching given words and pictures. The latter also reinforces word recognition.

Alphabetization Activity Sheets

These activities assist students in learning the order of the Tsuut'ina alphabet, this being a prerequisite skill to using a dictionary, encyclopedia or other reference resources. They also develop awareness of the difference in appearance of upper and lower-case letters and similarities to English.

True-False Activity Sheets

Students are asked questions orally and record their response in Tsuut'ina. Comprehension questions may be simple for beginners to help establish a sense of self-confidence, or more challenging, as the teacher decides.

Phase Two

Communicative Activities

Some communicative contexts are:

- calendar
- conversation between an adult and a student
- conversation between two students
- decriptive paragraph
- ad on a billboard
- magazine
- school newspaper
- newsletter
- invitation
- school announcement
- a letter giving or requesting information
- card

Some tasks are as follows:

- demonstrate understanding of the main point and finer detail of a message by

  – asking/answering comprehension questions
  – underlining the main point
  – choosing the correct answer from a multiple-choice list
  – choosing the correct answer from a true-false question
  – choosing the correct answer from matching
  – choosing the correct answer by problem solving

- negotiate the meaning of a message by

  – asking questions
  – responding to questions
  – problem solving

- read a text for specific information
- complete a dialogue

- role playing
- record a message
- initiate and carry on a conversation
- respond to oral open-ended questions
- respond to personal questions
- write a response/reaction to something
- write a letter
- summarize (a film, sports event, etc.)
- critique an article or film

Listening Activities

- Selective listening can be developed by giving students things to listen for.

- Use radio, TV, intercom announcements, telephone.

- Try to get students to become aware of what they hear and understand without paralinguistic input. The instructor should give concrete examples of each of the following (this may have to be done before class):

  - engage in conversation with someone
  - listen to an ad on the TV or radio
  - listen to folk tales
  - listen to directions
  - understand radio news
  - teach understanding paralinguistics
  - teach and encourage prediction
  - use audio-visual materials.

- Select a passage to read aloud to the class. Pause at preselected places and pose a question. After completing the passage, ask the participants if the while-listening questions helped. Why or why not?

- Play "Simon Says"

- Play "True-False" – Each student has a card. One side of the card says "yes", the other side says "no". The students hold up the appropriate card in response to the teacher's question. This can also be done with thumbs up or down, left or right hand.

- Play the "Sound Identification Game." The students could make a consonant or vowel fan (paper strips with one letter or combination of letters printed at the end of each strip). The teacher points to a picture, and the students must indicate the beginning letter of the word depicted.

- Play the "Three Card Game." Each student receives three cards with words or pictures. Students hold up 1, 2 or 3 fingers to signal the response. The teacher asks the questions and the students hold up the appropriate card. For example, "I want the card that is the name of a season."

Speaking Activities

These activities should be authentic and allow the students to interact with other native speakers, preferably with whom they have never interacted.

- Interview polls
- Telephone interviews (with parents who volunteer to be phoned)
- Interviews with famous people – The students must first conduct the research to know some facts about the person. Then, working in pairs, one interviews while the other plays the role of the famous person and answers the questions.
- TV broadcast – News, sports, weather, interviews. . .
- Chain drills – The students repeat an opening phrase and all of the items stated before them, and then add one of their own. For example,
  - I'm going on a trip, and in my suitcase I will pack. . .
  - On Christmas Eve we will . . .
  - In the New Year I wish . . .
  - In the afternoon I like to . . .
  - If I had a million dollars I would . . .
  - I'm going shopping and am going to buy . . .
- Group story/collective story – Each student says one sentence contributing to a story which is initiated either by the teacher or another student.
- "Twenty Question" – One student thinks of an object (or the teacher could have identified possible objects on paper and the student selects one). Other students must ask questions to guess what that object is. Only twenty questions are allowed. All must require yes-no answers.
- Role-play activities – Pretend you're in a hospital, post office, store, restaurant, kitchen, etc.
- "Simon Says" – The students do what the leader says as long as the command begins with "Simon Says". If the command does not, the students should not move or they are out of the game.

- Robot – One student must do everything another tells him in a robotic way. e.g., go to the blackboard, draw a circle, sit down, stand up, go to the door, turn right, walk forward three steps, sit down, etc.

- Picture cards – The teacher turns a series of picture cards face down. One student picks a card and gives several clues about it until the rest of the group can guess what it is. Cards should relate to themes children are familiar with.

- Name a word – A student says a word the next student must say a word which begins with the last letter of the previous word and so on. A variation for more advanced students might be to restrict the words to a theme (i.e., clothes, food, places, etc.)

- Concentration – Sitting in a circle, the students create a rhythm and each student must say one word according to a category introduced by the leader. If the student does not say a new item in time to keep the rhythm, they are out. The students who are out may start a new game simultaneously.

- Lightning – Must be played very quickly. The teacher chants the following: "A ship goes sailing, sailing, sailing, with a letter, letter, letter." The teacher says a letter and points to a child who must name a word which begins with that letter. OR "A ship goes sailing, sailing, sailing, with a banner, banner, banner." The teacher says a category and points to a child who must name a word which belongs to that category.

Reading Activities

These include any games that require reading in order to play, present or research.

- Relay races – The teacher prepares a list of words on the chalkboard. A second list is also written on the board. It contains the same words, but in a different order. The teacher divides the class into two teams. The students line up equidistant from the board. The teacher shouts a word. The first player of each team must run to the board, pick up the brush and erase the word. Whichever team completes the task first gets a point. This is repeated until each member of the team has had a chance. This can also be done with three or four teams by simply arranging the words.

- Map reading – Working in pairs, one student gives another directions to get from point A to point B.

- Scrambled sentences – The teacher prepares sentences with known vocabulary. Each word is written on a separate card. A pair of students gets the cards and must arrange the words to make a sentence. It is useful to put each sentence on different colored paper for organizational reasons.

Sample Worksheet Activities

- The students are given a sheet of paper with four to eight pictures of objects/scenes. Under each picture is a word or phrase in Tsuut'ina with a letter missing. The students must fill in the missing letters.

- The students are given one sentence without word breaks and are asked to divide it into words. For example: ʔatɬik'aa, ʔakiyi, taak'i, diichi'i, guut'aa. The correct answer is: ʔatɬik'aa, ʔakiyi, taaki, diichi'i, guut'aa.

- The students are given a letter of the alphabet and are asked to draw something that begins with that letter in Tsuut'ina. For example, for M they could draw a beaver or a mouth, and for J they could draw a berry or anything else that begins with J.

- The students are given a picture with a word/phrase underneath. The word/phrase is jumbled, and the student must arrange the letters to describe the picture.

- The students are given a word or phrase and must draw a picture to show that they understand the meaning of that word or phrase.

- The students are given a sheet of paper with four to eight pictures of objects/scenes. Under the pictures are five to ten sentences in Tsuut'ina. The students must match the sentences to the pictures.

- The students are given a sheet of paper with four to eight pictures of objects/scenes. Under each picture are three to five words/phrases in Tsuut'ina. The students must circle the word/phrase that matches the picture.

- The students are given a sheet of paper with four to eight pictures of objects/scenes. Under each picture are three to five letters. The students must circle the letter that is the first letter of the word identifying the object/scene.

- The students are given a sheet of paper with a column having four to eight pictures of objects/scenes. In a second column, beside the pictures, is a list of words. The students draw lines to match the sentence to the picture.

- The students are asked to write words to describe the pictures.

- The students are given a sheet of paper with a column having four to eight pictures of objects/scenes. Beside each word/picture is a space to fill in the label of the object using the exact number of spaces provided.

- The students are given a problem-solving worksheet/game board. The problem is described in both picture and word form. A series of picture-objects surrounds the problem, and the students must circle and label objects that would help solve the problem.

- The students are given a game board and are asked to match the word cards to the pictures to show comprehension and word recognition.

- The students are given a sentence that needs to be completed. The students write in the word for the picture provided to complete the sentence.

- The students are given a page of pictures that covers two to three themes. They must label each object and then categorize the item by rewriting the label in the correct column.

- The students are given a secret code with each letter of the alphabet corresponding to a number. The students must decipher the code and draw a picture of the object in the code.

- The students are asked to complete sentences describing personal likes and dislikes.

- The students verify comprehension of a short reading passage by giving an appropriate response.

Writing Activities

These include any games that require writing in order to play, present or research.

- Puzzles – Puzzles include crosswords, wordsearch, anacrostics, cryptograms, syllablanks, anagrams, pyramids, and quizzes.

- Relay races – The teacher divides the class into teams of equal number. The students line up equidistant from the blackboard. The teacher shouts a word. The first player of each team must run to the blackboard, pick up the chalk and write that word on the board correctly. The team to complete the task first gets a point. This is repeated until each member of the team has had a chance.

- Mazes – Use mazes which have cultural significance, for example, characters from a traditional story.
- Match objects with characters who look like they are holding them.
- Certain objects are missing, find them in the picture.
- Create a message by using pictures – The first letter of each word (as identified by the picture) helps to uncover the message.
- Print a word so you can read it in a mirror!
- Directions are in the wrong order – The students work in pairs or individually. They are given a list of directions to make a cake (or something else to construct) and must arrange the directions in the correct order.
- Grouping games – Using antonyms, synonyms, split sentences, advice, question-answer, split sentences with proverbs.
- Word creation game – The students work in pairs and receive three sets of alphabet letters (26 x 3 = 78 small cards with one letter on each). The teacher identifies a theme and calls out one word for that theme. The students must find the letters to make that word. The first pair to do so shouts STOP. They are asked to make up a sentence using that word and get a point, if successful. For example, a seasonal theme – winter; or days of the week – Friday; or a family theme – mother.

Key Words

See Techniques for Teaching Vocabulary

Story Models

Story models are stories, songs or phrases whose basic structure can be maintained while the component parts can be changed. To illustrate this, sing "Mary Wore a Red Dress" (to the tune of "Mary Had a Little Lamb"). After the first verse, continue inventing verses using the names of the class members and a color of clothing each is wearing.

Example:

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_____wore a _____ _____.
_____ _____, _____ _____.
_____wore a _____ _____.
all day long.

Alana wore a black skirt, – ʔilaana disgoshi k'iyiji yisido,
Black skirt, black skirt. – disgoshi k'iyiji, disgoshi k'iyiji.
Alana wore a black skirt, – ʔilaana disgoshi k'iyiji yisido,
All day long.

Violet wore a white sweater, – Violet diiyasi k'iyiji yisido,
White sweater, white sweater. – diiyasi k'iyiji, diiyasi k'iyiji.
Violet wore a white sweater, – Violet diiyasi k'iyiji yisido,
All day long.

After having taught a dialogue, predictable story or popular story that has a repetitive pattern, invite learners to change some of the key ideas to make up a new version. Children should see the skeleton of the story model in print. The blanks may be filled in with either words or pictures.

Example:

Are you sleeping? Are you sleeping?
Brother John! Brother John!
Morning bells are ringing. Morning bells are ringing.
Ding! Ding! Dong! Ding! Ding! Dong!

Are you _____? Are you _____?
Brother _____! Brother _____!
Morning bells are _____. Morning bells are _____.
_____ _____.

Are you eating? Are you eating?
Brother Jim! Brother Jim!
Bannock is frying. Bannock is frying.
SSSS. SSSS.

Game Boards

The students match words or sentences to pictures that have been pre-arranged on a sheet of paper. With an answer key, this activity can be self-correcting. The students may work individually or in pairs to complete this activity which draws upon recall and word recognition skills.

Flashcards

The students are shown sentences written on cards and must read them as quickly as possible. The students can also work in pairs to challenge one another.

Scrambled Sentences

Well known sentences are scrambled and the students are asked to re-order them. This activity provides practice in word recognition and draws attention to initial and final letters. It also develops practice in word order and simple recall of learned sentences.

Word Games

As motivational and review activities, crosswords, secret codes and word searches, as well as other language games, are included.

Personal Question Activities

Personalized question activities are very important as they maximize student output by creating a personal context. The students might be asked to describe their room or identify their favorite color or food.

Phase Three

Language Experience Charts

Using a chart stand, chart paper and a felt pen, the teacher acts as a secretary recording on chart paper the story as dictated by the students. After an oral discussion about the topic (it may be necessary to pose guided questions to get the first few stories started), print the sentences exactly as given by the students with two exceptions. Correct any grammatical or structural errors at this time, and replace any word given in English with its Tsuut'ina counterpart, don't be afraid to use a dictionary. Be certain to present the new word orally before you write it down. Be sure to explain to students the reason for any grammatical correction in Tsuut'ina.

Example: The child says "ʔitsi, sitsi, etc. " (nose). In Tsuut'ina, tsi cannot be said alone. The teacher interrupts, saying, "Listen carefully: tsi (head)". Hopefully, some students will complete the ending. The teacher should confirm the correct response: "ʔitsi, sitsi, etc." (head). Other examples could also be given.

Do not restructure the sentence to a form unidentifiable by the student as his or her own. This is not a lesson in sophisticated style! Students are better able to read sentences they have created.

You may wish to add informal drawings around, above, or beside new words to help the students remember them (rebus style). Do not add drawings to words that are high frequency. Students will be able to recognize words that they have mastered orally by relying on word attack skills from English. For example, they should recognize the sound associated with the first letter or letters that are the same in English and Tsuut'ina. They should recognize words that are unusually long, unusually short, or have a distinct form; they should recognize high frequency words ("Danit'ada."). They should remember the approximate location of a word in a text that they composed. They may remember a word because of the word next to it.

Do not take away a student's motivation to discover print by adding unnecessary pictures when working on language experience charts. Do recognize when the picture clue is needed to help students recall or even learn a new word!

When choosing topics, two things should be kept in mind. First, topics should reflect the student's knowledge. If students have to ask "How do you say ____?" more than five times throughout the development of the first few lines of the text, it is unlikely that this vocabulary will be retained without visual and/or dramatic reinforcement. More importantly, it may result in students reaching their frustration level and tuning out the activity. Second, the topic should be of interest to the students. We have all had success using students' experiences as topics – writing about students in the classroom, writing about seasons, field trips, school events, adapting the dialogue to a narrative form, modeling a song or predictable story, or retelling (or writing) popular stories.

On a regular basis, reserve time to review all of the language experience charts that the class has written. Date each one and read them in the order written. This allows the students to experience their own progress. Run your finger below the print as the student reads, ask individual students to guide the class through the reading, or ask one student to read the text orally.

Sentence Completion Activity Sheets for Grammar and Syntax

These activities often take the form of a fill-in-the-blank worksheet, but they also include categorization. Students practise gender identification, adjectival agreement, plural forms, case changes, prepositions, use of "no" and "not", construction of questions, use of punctuation, and verb conjugations in different tenses.

Please Note: In addition to the development of skills and reinforcement of vocabulary learned in the new unit, categories of vocabulary are reviewed throughout each unit: food, animals, rooms and furniture, school objects, family, transportation, toys, clothing, body parts, holidays, colors, behavior/manners, sport, weather.

True-False Reading Comprehension Activity Sheets

There are a variety of activities in which the students are asked to look at a picture and answer simple true-false statements or color a picture by following written directions or organizing information into categories. Vocabulary has been controlled to ensure comprehension is based on vocabulary presented up to the dialogue in question. In this way, this activity can be especially valuable as a diagnostic tool for the teacher.

Phase Four

Decoding

Once the students have composed eight to ten language experience charts, begin to ask them to decode – to identify words, letters, and eventually syllables that are in each.

Students may naturally begin to notice similarities and differences between second language and English (punctuation, capitalization, indentation).

Informally evaluate the students' knowledge of sentences, phrases, words, and punctuation in the story. Say a sentence, phrase or word and ask the students to find it. Ask one of the students to come up and point to it, making sure that the student reads it as he or she points it out. Repeat with words or phrases or rules of form, selected by the teacher.

Language experience charts can be used for discovery of syntax, phonology, morphology and lexicon. Using colored felt crayons, learners can underline, circle, or draw a box or cloud around parts of sentences that respond to the teacher's guiding questions. For example, the following parts may be illustrated in this order:

- All of the words or phrases on the chart that tell us ***who*** does something can be underlined in red.
- All of the words or phrases on the chart that tell us ***what*** they are doing can be circled in blue.
- All of the words or phrases on the chart that tell us ***where*** can be underlined twice in green.
- All of the words or phrases on the chart that tell us ***what something looks like*** can have an orange cloud around them.
- All of the words or phrases on the chart that tell us ***when*** can have a black triangle around them.

- All of the words or phrases on the chart that tell us ***how*** can have a pink cloud around them.

- All of the words on the chart that begin with capital letters can be identified and have the capital letters circled in yellow.

- All of the words on the chart with certain letters can be identified and have those letters circled in brown.

- All of the marks that tell us the end of an idea or thought (punctuation) can have a purple square around them.

- All of the words with certain syllables in them can be identified and have those syllables marked with a light green square.

It may be useful to recopy the language experience charts for these purposes. Copies can either be duplicated for the children or made large for manipulation.

Sentence Strips (from Dialogue Technique)

This method works best with a text (dialogue/language experience chart) that is known to all students, either through memory or previous presentation.

Playing with print – Ask students to print their own miniature sentence strips (or duplicate copies for them). As the teacher calls out a sentence at random, students find the correct strip, cut it out and place it on their desk (or in a specially made miniature pocket chart). This provides another opportunity for teacher assessment, and it can be repeated as often as necessary. Students can store sentence strips in a small plastic container with lid or a miniature photo album for repeated use. Eventually the activity can become totally student-directed as one or more students call out the sentence strips and check each other. The most exciting time is when students use the word and punctuation strips to compose their own stories, often making up new strips with their own words.

The decoding skills of reading can be presented as a combination of top-down and bottom-up decoding. Through the language experience charts, bombardment by print in the classroom, story models and key words, students learn primarily a sight vocabulary, with some focus on letters through learning the alphabet. Initial presentation of sentence strips is designed to achieve global recognition. As time progresses, students should be asked to do the following activities:

- Count the number of sentences on the chart, and discuss what tells us the beginning and ending of a sentence. This provides a natural context for teaching punctuation terms and uses.

- Count the number of sentences on the chart and discuss what words are capitalized and why. This provides a natural context for teaching rules of form.

- Re-arrange and focus on global comprehension by cutting the overall text into strips of sentences and re-arrange the strips as dictated by the teacher or student.

- While focusing on one sentence, students can take apart that part of a sentence (identified by the teacher) that tells us ***who*** is doing something, ***what*** someone is doing, ***where*** someone or something is, ***how*** someone does something, ***what something looks like***, ***when*** something is happening, ***why*** something is occurring and so on. Only one question should be asked of each sentence initially during each lesson. Students can be asked to find the ***who*** of each sentence of a chart every day for several weeks, the ***where*** of each chart the next couple of weeks, and so on. Save all of the words and phrases for future use.

Note: In order to best use this discovery technique, teachers may write language experience charts for children. In other words, the teacher may write stories for the class using as much known vocabulary and specific grammar forms as possible.

Example:

It is a dark and quiet evening. It is warm outside. A stranger is waiting across the road. He is wearing a raincoat, hat and dark glasses. He is carrying a briefcase. Along comes a woman wearing huge gold earrings. They are whispering. Suddenly the man gives her the briefcase and runs in the opposite direction. She hides it behind a garbage can and waits. She looks scared. What is in that briefcase? For whom is she waiting? What will happen next?

This could be used to identify words that are adjectives, adverbs, prepositions and so on.

- Make new sentences out of the sentence parts. A number of new sentences could be made out of the following three sentences:

  We went to school by horse and buggy.
  ʔits'iditɬ'ish ts'i ʔitɬika k'a nadiyaayash.

  He goes to the dentist by car.
  Guwuxalahi ts'i ʔidinit'ugu miyiitɬ'ati k'a diiyash.

  Sally went to America by plane.
  Sally Mimaza Nichowna ts'i dist'oy.

- New sentences could be formed after their parts have been cut up in response to guiding questions:

  Sally went to the dentist by horse and buggy.
  He goes to school by car.
  We went to America.

- Print new words or phrases on strips of paper to expand or alter sentences. Using the previous examples, new sentences could be made by adding "not" or "by ambulance".

- Find all words or phrases with the letters "d" or "t". Once the students are comfortable with the breakdown of sentences into parts and understand that the parts respond to specific questions (and give us meaning), teachers can begin to focus on syllables.

- Find three to five words identified by the teacher, that have one syllable in common.

- Cut familiar words into syllables and use these syllables to make up new words.

Journal writing

A journal is like a diary or log. Students can write about the events in their lives with greater conviction and motivation than when assigned topics by the teacher. Give the students five to fifteen minutes several times per week (or as a homework project) to write in their journals. Upon completion, the students would bring their entry to the teacher to be read to them. The piece would be discussed both in terms of the message of the story and its form. Teachers can individualize instruction about punctuation, capitalization, indentation, form, and even vocabulary. Research indicates that students also eavesdrop on other students and pick up much of what is being told to other students.

When journals are taken home by the teacher (as opposed to being read in class), the teacher should write thoughtful responses to entries. These responses should indicate that the teacher understood the message of the journal – the joy, sadness, excitement of the event – and did not focus on the form alone. It is wise to use pencil instead of the red pen to encourage longer and more detailed entries. The evaluation sheet included in *Nanagusja* may help.

It is useful to have other activities for children while they are waiting to discuss their journals and after.

The major value of the journal is its ability to individualize the vocabulary needs of students. Students who take violin lessons need and want to know vocabulary associated with that experience. Students who visit grandparents on the farm on weekends can talk about those experiences in a different way than students who have never been on a farm.

Biographical Bingo

Students are given a list of sentences with a blank line at the end of each sentence. They must circulate around the class to find out who does what the sentence says. Each time a person is found, they sign on the blank line. Who or which row can complete the sheet first?

Examples:

Beginners

This person is wearing black socks.	Dini katiłi dishgoshi doghasin.
This person likes to eat ice cream.	Dini sik`odzi ʔisno ʔanili.
This person has blue eyes.	Dini minagha dinisjosh.

Intermediate

This person has been to Toronto.
This person can tell a joke.
This person can name five _____.
This person did something humorous/sad/physical on the weekend.
This person celebrated a special event this month.

Soon the students will want to compose biographical bingos for the entire class. They can be made easier or simpler by controlling the number of sentences and requiring answers to be yes-no, sentences, lists, paragraphs.

Examples:

Biographical Bingo Name

Find someone who...

- has been to U.S.A. _____
- watches television _____
- owns a pet _____
- does not swim _____
- does not drive a car _____
- prefers the color red _____
- plays the piano _____
- is afraid of mice _____

- has green eyes _____
- has read a book in the last week _____

Biographical Bingo Name

Find someone who...

- is wearing something navy _____
- lives in a two-story home _____
- has a sister _____
- is the youngest in the family _____
- has pierced ears _____
- likes country and Western music _____
- eats two fruits a day _____
- takes the bus to work or school _____
- is wearing a ring _____
- is wearing a watch _____

Biographical Bingo Name

Find someone who...

- goes for walks in the ravine _____
- went to summer camp _____
- plays soccer _____
- looks in the mirror _____
- washed his hair yesterday _____
- went to bed after 10 p.m. yesterday _____
- put on make-up this morning _____
- bought something at a store last week _____
- rides a bike with no hands _____
- does not eat breakfast _____

4. Techniques for Review and Practice

a. Daily Routine

The daily routine consists of a series of activities done daily, usually at the beginning of each class. They include:

- starting the class with a prayer, if desired
- giving appropriate greetings
- taking attendance by asking students to say a Tsuut'ina word (a color, a number, or an animal) when their name is called

- describing the day's weather and comparing it to that of the previous day
- reviewing the date – month, day of the week, season, number
- asking simple review questions, one of each student
- teaching a few new words using a chant or flashcards
- playing a short warm-up game
- collecting homework, if assigned

If the teacher uses Tsuut'ina when giving explanations and directions, the student's vocabulary will expand accordingly.

b. Guessing Games or Riddles

Guessing games must begin in an oral form. They can be as simple or as complex as the students can handle. Teachers can present two or three guessing games in one minute each day.

Once these are done, the students will enjoy making up their own guessing games and presenting them to the class.

The teacher can put picture cards of known vocabulary in a hat. A student draws a picture card and must spontaneously create a series of clues to help classmates identify the picture.

Later the guessing games can become simple again, but using print. And finally, what can be said in an oral guessing game should be able to be written by one student and read and solved by another.

Example:

This is an animal.	Diyi tɬik'aʔitishi ʔat'a.
It has long ears.	Midzagha nitɬ'ul.
It has a fluffy tail.	Micha dist'uɬaa.
It hops.	Gudidiik'ish.
What is this?	Diyi dit'aa ʔat'a.

It changes color in summer and winter.
ʔama ʔuwa zask'a ʔisdugu ʔidiniichiish.

It is the prey (hunted) of many forest creatures.
Data ʔichi to yika naza.

Some people like this animal for a pet.
Tłana yanilin.

It is an Easter symbol.

Follow this progression in presenting guessing games to your students, remember that the teacher should always give one or two guessing games each day because teacher language will keep the input high:

- teacher-directed
- student-directed
- yes-no questions
- pictures on your back
- Twenty-Questions competition
- Charades (Draw a teacher-written or student-written sentence out of a hat and act it out.)
- jokes
- puns

c. Total Physical Response (TPR)

See Teaching Technique for Vocabulary.

d. Concrete Poems

See Technique for Developing Literacy.

e. Problem Solving

This teaching technique must be done orally on a regular basis before it can be done in print. Once the students have experience with it, they will want to compose problems for the rest of the class. In this way, they will need to write them down: writing is a means to a desired end, not a boring end in itself!

Invite students to answer questions in oral or written form of the following nature. Use vocabulary from stories, poems, songs or dialogues in composing these problems. The first type below is suitable to grade seven ability. The final four below may be introduced when the teacher feels that the students are ready to handle the questions and answers using only Tsuut'ina.

Invite the students to answer questions, in written form, of the following nature:

- Mathematical – You have four pet pigeons. Your friend asks you to look after his five pigeons for the weekend while he visits his grandparents. How many pigeons do you have to look after this weekend?

- Generic words – Use words such as dress, shirt, blouse and socks. How are these items alike? Where are they alike?

- Word lists – Your brother has just received his first job. He decides to move out on his own. What items will he need for his house?

- Definitions – You have just met Big Foot who asks you what snow is. How would you explain it to him?

- Moral decision-making – You see a child stealing some candy in a store. What could you do? What should you do?

f. Sequencing (From a Dialogue Technique)

On about the fourth meeting, the teacher shows the video without turning on the audio. As a group, the students are asked to say as much of the dialogue as possible. In addition to being expected to state at least some of the dialogue, the teacher presses the pause button and asks if a student can remember what was said in the dialogue for this picture. If so, the whole class repeats what was said. If not, the teacher helps the student, and once completed, the whole class repeats what was said.

The teacher could also ask questions about the freeze frame such as:

Who is this?	Dini ʔadanaʔa?
What is she/he doing?	Dat'inaʔa?
Where are they?	Dagijada?
What does she/he say?	Danida?
Praise	
Whole class repeats	

During this process, the teacher has the opportunity to encourage and praise each individual student.

g. Dramatization (From Dialogue Technique)

Once the students know most of the dialogue by heart, dramatization begins. The teacher divides the class into groups with the number of members in each group dependent on the number of roles in the dialogue. For example, three students make a group and say everything Jesse would say in the dialogue scene, another three students say everything that Alana would say, and another three say everything the mother would say.

Once group dramatizations have taken place, the students will be ready to present the dialogue in front of the class. Props are very helpful to students at this stage and may be supplied by either the teacher or students. Every child should have a chance to present the dialogue, ideally in every role. Thus, three students per group will give ample opportunity for repetition.

h. Games

Games are an excellent motivator and reviewer. Many books about second language games are commercially available. Be sure to try the following games:

- Song games – These are games that are played while singing a song. They have important cultural significance.

- Chanting games – These are games that are played to a chant, for example, Red Rover. Students divide into two teams. Each team tries to collect all players of both teams. They call over one member of a team chanting "Red Rover! Red Rover! We call ____ over." That person must then run across the open space between the two teams and break through the arms of any two players of the calling team. If successful, they get to pick a player to return with them to the original team. If not successful, they remain with that team.

- Skipping games or ball games – These are games that are played while singing and skipping or bouncing a ball. They also have cultural significance. Two games are SIPA and Ground-Sea-Air.

- SIPA is a Philippino game played with a paper ball or beach ball. Students work in teams of five. Each player tries to bounce the ball off their ankle as many times as possible to get as many points as possible. If a player loses the ball another player picks it up and continues the bounce. The team with the most points wins. The game can also be played by chanting days of the week, months of the year, names of planets, letters of the alphabet, or random themes.

Ground-Sea-Air – The teacher begins by throwing a ball to a student and saying "ground" or "sea" or "air". The student who catches the ball must name an animal that lives there; then that person throws the ball to another student and says "ground" or "sea": or "air". The game continues until everyone has had a turn.

- Choosing "IT" chants – Many games require one player to initiate the activity. How do we pick that person? Each culture uses a variety of choosing chants. These are easily remembered by learners and offer important cultural knowledge.

  Example:

  Eeny, meeny, miney, mo.
  Catch a tiger by the toe.
  If he hollers, let him go.
  Eeny, meeny, miney, mo.
  My mother said to pick the very best one and you are IT!

- Board games – *Crazy Duck* is a game that has a square board with a border of nineteen squares, each number is used to move men around the board. Students draw a shape from a bag to determine their moves. Shapes include a triangle (move three ahead), a circle (move one backward), a square (move two ahead), and a rectangle (stay). An attractive picture of a duck is in the middle of the board.

  You can also adapt popular board games to the language.

  – *Pictionary* (Change categories and make a smaller board.)

  – *Snakes and Ladders* – Add pictures to many spaces. As students land on a space, they must be able to say the word in order to stay on the space. Otherwise, they move back one until they can identify a picture or hit an empty space.

  Cooperative games such as *Max, Harvest Time* and *Sleeping Giant* are also suitable. Other board games available commercially may easily be adapted.

- Memory card games – The students place cards face down and try to select a card pair. Or, using one half of the cards, they try to name the object on the card in the heritage language. Or once identified, they can put a mark on a Tic-Tac-Toe board.

- Bingo games – There are several possible variations with this game. Any theme can be used in isolation, or themes can be mixed in more challenging games. Usually the caller, (who needn't be a teacher), draws from a collection of pictures, identifies the picture, and calls it out. Players must cover their pictures (square plastic bread-bag twists work well!).

  – Cards can have three, five, nine, fifteen, sixteen, ... objects.

  – Winners must get two of three, four corners, diagonal, picture frame, one line or full house (good for vocabulary development).

  – This can also be played with words/phrases/sentences.

i. Cryptic Messages

As the name suggests, this technique is designed to help the students decode a message. It also invites the students to explain to the teacher certain rules of language and allows the teacher to get closer to the students. The teacher should compose cryptograms that will show a personal rapport and interest in the students.

When composing cryptic messages, consider events that occur in the classroom and in school:

Good morning! It is a lovely day. After recess we will be going on a walk to collect leaves. What colors will you collect?	G_ _d m_rning! I_ _s a _ovely. da_. Af_er rece_ _ w_ w_ll _e go_ng o_ a _alk t_ co_ _ect l_ave_. _hat c_olors wi_ _ yo_ colle_t?

Also consider developing a consciousness of patterns:

Letters

ood mornin! Today we are
oin to have _uests. Mrs.
_rey will be your substitute.
I will return tomorrow. Please
help Mrs. _rey _et all of the
thin_s she needs. The _lue for the
art project is behind the _araba_e can.

Letter combinations or syllables

This is _ _mmy. _ _day is _ _mmy's
birthday. He invited _ _d, _ _ny, and Don. They
will build a _ _wer with blocks, _ _ss rings.
spin _ _ups, and _ _boggan.

Verb endings

Jesse is eat_ _ _ ice cream. What are you eat_ _ _?

The students will soon wish to compose their own cryptograms for the class, using words and phrases from the video.

5. Techniques for Teaching Grammar

a. Transpositions (From Dialogue Technique)

A transposition is a mini-grammar lesson. The students extend their knowledge of second- language concepts learned in one context by applying them to other familiar contexts. Transpositions can be created to stress phonological, lexical, syntactic, morphological, and semantic aspects of language. Based on the dialogue, the teacher selects a grammatical point to present, followed by an activity wherein the grammar must be practiced. This is most effective when first done orally.

For example, the teacher might select plural forms of a transposition. The teacher shows a picture of one item and asks the students what that is. A picture of several of the same items is subsequently shown and the students are asked what they are. The teacher writes down the answer to both questions and highlights, with another chalk color, the plural form of the noun. The teacher repeats this with several other examples, asking students to predict the plural form according to the pattern presented. The teacher then gives half the class a shopping list (in pictures) and the other half of the class an items list (also in pictures) of what the store they work in carries. The shopper students must purchase the things on their list using the plural forms.

The transposition could also be a verb conjugation, or a verb tense, adjectival agreement, or socio-affective. Students learn correct greetings and responses in different settings. Each explanation should be followed by a practice activity. Games are also very good practice activities. (See section on games.) You should do at least one transposition during each class.

b. Games

Some games can be very effective for practicing grammar structures. (See previous section and Appendix D.)

c. Roll Call

When calling roll call, ask the students to present a grammatical concept instead of simply acknowledging their presence.

6. Techniques for Motivation

The following techniques have already been described. In addition to being valuable for other reasons, they are also motivational:

- legends
- humor in the video
- crafts
- visits from Elders
- concrete poems
- dialogue improvisations

7. Techniques for Developing Cultural Understanding

The following techniques have already been described. In addition to being valuable for other reasons, they are also motivational:

- legends
- cultural activities such as feasts and pow wows
- symbolism of characters and situations in the video
- crafts
- visits from Elders
- dialogue scenes

8. Techniques That Offer Feedback and Evaluation

a. True-False Tests

Each student receives a card. One side says "ʔoo" (yes), the other says "cha" (no). The teacher makes a comment in Tsuut'ina, and the students confirm it to be right or wrong.

Example:

Teacher says: "ʔisagha k'at'ini ʔilinaʔa. (Grandfather is a man.)
Students show card/say: "ʔoo" (yes)

Teacher says: "Tɬich'a-tsi gustoni miwus." (A dog has six legs.)
Students show card/say: "cha" (no)

This can also be done with the happy face sheets (found in the Duplicating Masters section). After the teacher says the phrase, the students draw a smile for ʔoo (yes) and a frown for cha (no).

b. Listening Comprehension Tests

When listening tests are encouraged in this program, it is the teacher's responsibility to develop them for use in each unit.

Procedure: The teacher describes a situation to the students and what was said in the situations. The students confirm that they understand through true-false response, pointing to an object, doing an action, or answering in full sentences or longer explanations, as they are able. Some examples follow:

- Tell the students that you are in a department store and cannot find your husband/daughter/son. Show three or four pictures of people on the blackboard. Describe the person you are looking for in Tsuut'ina. The students must select the picture of the person you are looking for according to your description.

- Play a "Simon Says" game until only one student is left.

- Provide the students with a set of pictures on their desks. Say a word or phrase and ask the students to hold up the card that means what you just said. If you say "Jiji", the students should hold up a picture of berries. If you say "Danit'ada", the students should hold up a picture of people greeting. All pictures do not have to be identical. Use old magazines as picture sources.

- Give each student a concrete object or picture. Give them instructions to do things with the object. For example, if you have an animal, hold it up; if you have something red, hold it up; if you are holding a horse, give it to someone who has a dog; if you are a large animal, say "big".

c. Sequencing Tests

The students receive a set of dialogue cards and are asked to arrange them in a way that makes sense. After they are arranged, students recite the phrase that goes along with each. This should be done and tested individually.

d. Recitation/Application of Dialogue or Improvisation

In small groups, the students either present the dialogue from the script or adapt it to their own lives. They use props, gestures and actions in their skit. The students' ability to create new skits or role plays and use as much Tsuut'ina as possible is a valid form of assessment, as well as a reasonable expectation.

The teacher evaluates a group of students according to the accuracy, clarity and energy of their presentation. The following criteria might be used:

Pronunciation: 0 – can't understand
1 – can understand most words
2 – clearly spoken, some mistakes
3 – clearly spoken, no errors

Dramatization: 0 – will not participate
1 – does not seem to understand, but can mimic
2 – shows comprehension, but is still shy
3 – very good comprehension and dramatization

e. Reading - Writing

Once the students are comfortable with the written language, written activity sheets (described on page _____) can be included in teacher-prepared tests.

f. Observation/Attitudinal Checklists

Observation is an extremely important technique. As the focus of learning shifts to the individual students and away from teacher direction, teachers are free to observe learners interacting with one another. The sheets on page _____ may be a reference for the teacher to determine the students' enjoyment and interest in different activities. This observation time should allow learners to be observed for evaluative purposes (diagnostically speaking).

Sample checklists may prove useful. Note the following example:

Date: _____

Name:_____

The student is able to

_____ describe family members

_____ identify places where Tsuut'ina is spoken

_____ correctly use vocabulary about family

_____ clearly and accurately pronounce family terms

Attitudinal Checklist

Students' attitudes are crucial to successful learning. This checklist can record some of the student's affective development.

Name: _____

is able to ...

	Date	Date	Date	Comments
understand an oral message in a structured situation				
understand a written message in a structured situation				
make himself or herself understood orally in a structured situation (up to two to three exchanges)				
make himself or herself understood in writing in a structured situation (up to two to three sentences)				
discover and identify Native communities				
understand and use the correct sound system in simple structured oral situations				
understand and use the correct sound/writing system in simple structured written situations				
use correct word order of the Tsuut'ina language in oral communication				
use correct word order of the Tsuut'ina language in written communication				
identify the key words in a written passage (e.g. a legend)				
use discovery approach to uncover meaning of words, instead of translation (cognitive)				
develop a positive attitude towards Native language and culture (socio-affective)				
take risks in trying to speak/write/answer questions (socio-affective)				
volunteer responses in the Tsuut'ina language				
concentrate for increasing lengths of time on language-learning activities (metacognitive)				

g. Self-Evaluation

Students are asked to give the teacher feedback about their own learning. Self-evaluation sheets can be distributed to the students. These sheets help the students describe their own enjoyment of selected activities in each unit.

They may also write a paragraph identifying what they learned from the unit. It might start with "This month in Tsuut'ina class I learned...".

Nanagusja

Appendix A
Language Learning

A Tsuut'ina (Sarcee) Language Development Program

APPENDIX A
LANGUAGE FUNCTIONS

Socializing

Greeting

• How are you?	Danit'ada.
• Did you arrive okay?	Guja naniyaa-la?
• Are you all right?	Gujaa-la?
• I'm glad you came.	Gunistɬi naniya.
• I'm happy to see you.	Gunistɬi niyisʔini.

Response to Greeting

• Fine, thank you.	Guja.

Meeting

• Hi, I'm (name).	Sizi ( ) ʔat'a.

Leaving

• See you again.	Naniyiistsoni.
• See you again soon.	Nananiyiistsoni wuda.
• See you later.	K'adaada naniyiistsoni.

Expressing and Finding Out Intellectual Attitudes

Agreement/Disagreement

• Yes	ʔoo
• Me, too	sini ju
• No	cha

Denying

• It wasn't me.	Du sinisʔa.

Accepting/Declining

• No, thank you.	Cha, du yinisin.

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Helping

• Offering to help	nits'isii-la?
• Can I help?	Nits'isi ʔastłaa-la.

Knowing

• I know what it is.	Magunishanit'iyi.
• I don't know.	Mach'igunisha.
• I don't know any more.	Mach'igushishay.

Remembering/Forgetting

• I don't remember.	Mach'igushishay.
• I have forgotten now.	Mach'igushishay.

Possibility/Impossibility

• It is impossible to dance in this rain.	Chichi tats'idiitł'ahi-gu cho yik'a.

Capable/Incapable

• I can do it.	ʔastłahi-gu.
• Is he able to speak Tsuut'ina?	Tsuut'ina gunahi-la?

Logic

• I am crying because I hurt myself.	ʔistsiy ʔidaasistsiti dosa.
• If he is back already, he must have gotten a ride.	Dzanada niniiya. Tats'istinisa.

Certainty/Uncertainty

• Are you sure?	ʔatładinii-la?
• I wonder if ...	ʔasaguu ...

Obligation

• I have to ...	Miministitat'a ...

Permission

• You may go.	Guts'uwaasa.
• We are not allowed to ...	Nihich'ots'idiyini ...

Giving and Getting Information

Identify

• It is a duck.	Tsiis ʔata.
• I am Tsuut'ina.	Sini Tsuut'ina ʔistɬilna.
• That is the horse that ran away.	Diyi ʔistɬi disdzuwi ʔat'a.

Report/Describe/Narrate

• Jessie is here.	Jisi naniiya.
• I'm combing my hair.	Sitsagha nanisgasa.
• It's my turn.	Sinist'aa.
• I need to comb my hair, too.	Sitsagha nanisgas yinisin.
• We're ready.	ʔuwa.
• Where's grandmother and grandfather?	ʔisda ʔisu ʔuwa ʔisaghaʔi.
• I'm hungry.	Sidzanaghazud.
• We're hungry.	Nihidzanaghazud.
• I'm doing my hair.	Sitsagha nanisgasa.
• I'm washing my face.	Sini tadistsiɬ.
• I'm putting on my coat.	Sik'iyiji doghasʔi.
• This is redwood.	Diyi ʔichi diik'aas.
• This is a red apple.	Diyi diiyali diik'aas.
• These are red beads.	Diyi k'uschu diik'aas.
• These are red raspberries.	Diyi jija diik'aas.
• This is a red horse.	Diyi ʔistɬi diik'aas.

Affirm/Negate

• nobody, nothing	dina niduwa, ʔich'iduwa
• never, always	duju, tɬaasgula
• It's too bad that I can't ...	ʔist'aaka chichi ʔastɬahi ...

Ask

• Who?	ʔadana.
• Where?	ʔisdaʔi.
• When?	ʔasdagu, ʔasdaada.
• Are you ready?	ʔuwaala.

Getting Things Done

Suggesting Action

• I want to.	Yinisin.
• Do you want to?	Yininizini-la?
• Let's go.	ʔuwana.

Requesting/Inviting/Action

• Could You?	ʔanilaagu-la.

Warning

• Don't do that.	Tłagu.
• Be careful.	Guniya.

Advising

• You should behave.	Tłagusido.

Commands

• Keep quiet.	Dunazits'i.
• Hurry up.	Sidinaa.
• Go.	Guts'uwa.
• Go comb your hair.	Nitsagha nanisgas.
• Go wash your face.	Nini tadistsił.
• Put on your coat.	Nik'iyiji doghanila.
• Look.	Nanisʔi.
• Go for it.	Guminiitid.

Different/Requesting Help

• Can I help you?	Nits'isaastłaa-la.?
• Please help me to ...	Sits'isi tidiinino.

Expressing and Finding Out Emotional Attitudes

Like/Dislike/Pleasure/Displeasure

• I like ...	Manistłin ...
• I don't like ...	Du manistłin ...

Interest/Disinterest

• I don't want to.	Du yinisin.

Surprise

• Oh, my goodness!	Migagusni (ʔogha gua) !

Wish/Hope

• I hope you'll come back.	Ninayiyaada.

Satisfaction/Dissatisfaction

• Good.	Guja.
• That's not good.	Du guja.

Disappointment

• That's too bad.	Mik'adaguyilin.

Fear and Worry

• I'm scared.	K'ats'idinisni.
• I'm worried.	Tsiyinisʔo.

Preference

• I like it better.	Diyit'iyi ʔanistɬi.

Gratitude

• I am thankful.	Guanistɬi.

Sympathy

• Poor thing.	Moghagut'a.

Intention

• Planning	moghanihinanisʔo
• Thinking	niyinadisjiish

Desire/Wanting

• I want to.	Yinisin.

Expressing and Finding Out Moral Attitudes

Apology and Forgiveness

- It was a mistake. ʔasda gustii.
- It's all right. Guja.
- It's nothing. Dudata.

Approval/Disapproval

- That's better. Guja.
- You shouldn't do that. Du xanit'ini-gu.
- Is that better? Guja ʔila.
- It's too bad you can't. ʔist'ooka.

Indifference

- I don't care. ʔadiili.
- It's okay, I guess. ʔoo ʔisa.

Language

Presence/Absence/Existence/Non-Existence

- There is a horse. ʔistɬi guli.
- There were many horses in the field. ʔistɬika gutɬ'uwi nidza.

Availability/Non-Availability

- There are no buffalo on Tsuut'ina. Xani-tii niduwa Tsuut'ina nisk'a.
- Do we have enough berries? Jija k'aniit'aa-la?

Possibility/Impossibility

- She can't walk that far. Du guniduwa diya.
- I can run there. Nuwa distɬ'aha.

Occurrence/Non-Occurrence to Happen

- What happened? Dagujagaʔa.
- What will happen after? Dagunahaʔa

Demonstration/To Show

• Let me see.	Nas?inaana.
• Show me.	Nits'anaa.

Spatial

Location and Relative Position

• Here	doo
• There	nuwi
• To the north	winit'asi
• Among	nidza

Distance

• Near	guschana
• Far away	gudinisad
• Close to Calgary	guts'is guschanaa

Motion

• Stop	?aaku
• Get up	naaya
• Arrive	naniya
• Get away	tach'aniya
• Hurry	sidina

Direction

• Up	nast'osi
• Down	nakasi
• East	ts'iya
• West	ts'idiga
• North	winit'asi
• South	winiga

Origin

• I'm from Tsuut'ina.	Tsuut'ina gutsi ?istɬina?a.

Arrangement

• First	?astsa
• Second	guts'isdina
• Last	?anistsi

Dimensions/Weight/Temperature/Time

Throughout

Size

• big	nichow
• small	nichich'aa
• thick	disgid
• narrow	diluus

Length

• long	nitł'ul
• short	nik'uan
• tall	nadiyitł'ul

Pressure and Weight

• light	nizula
• heavy	nikił
• high	dik'ida

Temperature

• cold	guusk'oos
• warm	taguyisil

Tenses

Future reference

• I will.	ʔayistłahi.
• in nine days	tłuk'uyaa dzinisi

Present Reference

• He waits.	Yidagaat'a.
• now	daʔi
• today	diidzinisa

Past Reference

• He just left.	K'oodiya.
• long ago	dzanagu

Priority (before)

• I haven't done it before.	Xat'aa ʔach'igunisha.
• He already left.	Dzanada diya.

Post Priority (after)

• After I eat, later.	K'adaada ʔiyischiji.

Sequence of Events

• First	ʔastsa
• Then	ʔuwat'iyi
• Last	ʔanists'i

Simultaneous

• All together	ʔastłuuk'a

Delay

• Wait for a moment.	Chuwa ʔatłagu.

Early

• Early in the morning	nagudika

Length of Time

• For a day	dzinisi guagha

Speed

• Fast	gusdinaa
• Slow	k'aazigu

Frequency

• Often	dagunitina
• Never	duju

Continuity

• Forever	tłaasgula

Intermittent/Temporary/Permanent

• Sometime	xanadaat'iyi

Nanagusja

Appendix B
Sample Lessons for Unit 1

A Tsuut'ina (Sarcee) Language Development Program

APPENDIX B
SAMPLE LESSONS FOR UNIT 1

UNIT ONE

LESSON PLAN 2

Motivational Activity (5 minutes)

- As the students enter the classroom, greet them with "Dadanadst'ada." and encourage them to respond with "Guja". After students are seated, ask the students to show the class the objects that they brought from home to use in greeting scenes (homework assignments from last lesson). Assist individual students with having their household objects greet "Guja", naniyaala." and "Gunistɬi, naniyaa." You may need to provide some of them with the appropriate responses. Encourage the entire class to repeat each response. If only a small number of students brought objects to class, simply use objects that you used during the last lesson.

- Read the characters' names on the board and after reading each name, hold up the appropriate puppet. Tell the students (in Tsuut'ina) that they will be meeting each of these characters in the video. Use gestures such as pointing to the students, to the puppets, and to the television.

- Tell the students to "Nanis?i" (look) and "?izists'iy" (listen). Point to your eyes and cup your ear with your hand as you say these words.

Teacher-Directed Activity (10 minutes)

- Show video.

- Using your own stick puppets, re-enact the opening scene.

- With the assistance of four students, re-enact the same scene. Encourage those students that are still in their seats to repeat each phrase after each puppet has spoken.

Student-Directed Activity (10 minutes)

- Divide the students into groups of five and have them make their own puppets. If you are unable to easily divide your class into a group of five, some students may need to play the part of two characters.

- Instruct the class to re-enact the opening scene with their puppets at least two times. As they do so, circulate from group to group and observe. Before offering your assistance, allow the students to help each other.

Closure (5 minutes)

- Ask the students to guess the various meanings of the words that they have been using. For example, ask them what they think "Jisi nanayala" means. (Be sure to use puppets to provide the appropriate context.) Can they tell the difference between Dadanast'ada" /"Danit'ada"? Here puppets will be most helpful in allowing the class to determine that "Dadanast'ada" is used to greet a number of people, while "Danit'ada" is used to greet one person.

- Ask the students how they felt about today's lesson. What parts of the lesson did they enjoy the most? What parts of the lesson were the most challenging?

- Begin counting objects (up to taak'i) and ask the students to guess what the focus of the next lesson will be.

- Dismiss students in Tsuut'ina.

Evaluations:

Observe the students as they view, listen and attempt to communicate. You can make anecdotal notes on each student or you may use a checklist.

Self-Evaluations:

Did the students participate willingly in most activities? At what point during the lesson did the students appear to be communicating the most?

LESSON PLAN 3

Motivational Activity (5 minutes)

- As the students enter the classroom, greet them with "Dadanast'ada" and encourage them to respond with "Guja". After the students are seated, ask each of them to show the class the objects that they brought from home to use in creating greeting scenes (homework assignments from last lesson). Assist individual students with having their household objects greet each other with the following phrases: "Danit'ada, gujaala", "Guja, naniyaala" and "Gunistłi, naniyaa." You may need to provide some of them with the appropriate responses. Encourage the entire class to repeat each response. If only a small number of students brought objects to class, simply use objects that you used during last lesson.

- Read the characters' names on the board and after reading each name, hold up the appropriate puppet. Tell the students (in Tsuut'ina) that they will be meeting each of the characters in the video. Use gestures such as pointing to the students, to the puppets and to the television.

- Tell students to "Nanis?i" (look) and "?izists'iy" (listen). Point to your eyes and cup your ear with your hand as you say these words.

Teacher-Directed Activity (10 minutes)

- Show video.

- Using your own stick puppets, re-enact the opening scene.

- With the assistance of four students, re-enact the same scene. Encourage those students that are still in their seats to repeat each phrase after each puppet has spoken.

Student-Directed Activity (10 minutes)

- Divide the students into groups of five and have them make their own puppets. Be sure to use all of the Tsuut'ina names of materials (glue, scissors, etc.)

LESSON PLAN 4

Motivational Activity (5 minutes)

- Greet the students as they enter the classroom with "Dadanast'ada." and encourage them to respond with "Guja".

- Hold up each character puppet and encourage the students to attempt naming the puppets. Assist only if necessary.

- Tell the students to "Nanis?i" (look) and remember to point to your eyes as you say these words.

Teacher-Directed Activity (10 minutes)

- Show Scenes One, Two and Three.

- Invite the students to join you by greeting the balloons which have been painted to look like Grandfather, Grandmother, Father, Mother, Sister and Brother.

- Take the Grandfather balloon and put it by your head to greet Grandfather. Say "Danit'ada". Change your voice to respond for Grandfather "Guja".

  Repeat with each of the balloons, changing your voice to show the response.

- Write both phrases on the blackboard.

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- Then take one balloon and using a different voice, greet the student with "Danit'ada". Expect the student to answer "Guja".

- Continue this process, include writing the phrases on the blackboard, using all four target phrases.

Student-Directed Activity (15 minutes)

- Give a balloon to each student and ask them to greet and respond to one another with their balloons. Repeat until all the students have had a turn.

- Ask the students to draw two characters and using cartoon bubbles, write out their greetings. This could be done individually or in pairs. Display these on the bulletin board.

Closure (10 minutes)

- Have the class form a semi-circle around the bulletin board. Ask each pair of students to read and role-play one of their greeting scenes.

- Ask the students how they felt about seeing the written form of Tsuut'ina. Did they find the words helpful? Did using the words make them feel more at ease or did they feel somewhat confused?

- Draw the students' attention to positive aspects of their joint bulletin board display.

- Dismiss the class in Tsuut'ina.

Evaluation

Observe the students as they view, listen, read and attempt to communicate. Read their completed activity sheets. You may make anecdotal notes on each student or you may use a checklist.

LESSON PLAN 5

Content

This lesson will stress cultural content in both past and present day Tsuut'ina lifestyles, such as:

- the importance of horses
- the importance of running races
- the importance of other objects (as chosen by the instructor)

This lesson will stress the following linguistic content:

- numbers one to three
- suggesting action – "go"
- animal names – "horse"
- evaluative comments – "beautiful"

Instructional Objectives

Students will be provided with an opportunity to:

- view and listen to fluent Tsuut'ina speakers
- listen to Tsuut'ina words relating to numbers and evaluative comments
- practice communicating in Tsuut'ina
- understanding the importance of racing in past Tsuut'ina culture

Learning Objectives

Students will be able to:

- use contextual clues to determine the purpose and content of the material they are presented with
- count to three in Tsuut'ina
- use the words "horse" and "beautiful" in authentic communication situations
- develop their running skills

Materials

- video
- various contemporary and traditional cultural objects in groups of three, for example, pony beads, pieces of hide, barrettes, hairpipe bones, berries, bannock, books, pencils or computer diskettes
- pictures of horses (minimum of three)
- three young male horses
- racetrack made of poster board

Motivational Activity (5 minutes)

- After greeting the students, begin to divide the class into groups of three by pointing to one student and counting "ʔatɬik'aa", pointing to another and saying "ʔakiyi", and pointing to another with ?
- Leave the students in their groups of three as they watch the video.
- Tell the students to "Nanisʔi" (look) and "ʔizists'iy" (listen). Remember to point to your eyes and cup your ear with your hand as you say these words.

Teacher-Directed Activity (10 minutes)

- Show Scenes 4 to 8 of the video.
- Using the various groups of objects, count the number of objects in each group. Encourage the class to count with you.
- Show pictures of three horses and count them with the class. Describe the horses with "ʔistɬi magunilini". Point to other objects that are beautiful and use the word "magunilini" to describe them.
- Ask the students to gather around the racetrack. While counting, give toy horses to three students. Have them line up on the board ready to race. Using the phrase "ʔatɬik'aa, ʔakiyi, taak'i, ʔuwa!", start them on their race.

Student-Directed Activity (15 minutes)

- Divide the students into groups of three again and have them follow you outdoors while remaining in their groups.
- Have each group of three students run a 50-metre or 100-metre race against each other. Ask the other students to assist you in starting the race with "ʔatɬik'aa, ʔakiyi, taak'i, ʔuwa!"

Closure

1. Ask the students why they think running races was a part of past Tsuut'ina culture. If necessary, you will need to inform them that running races was essential training for young women and men who had to hunt wild animals. For the young men, running races was also training for occasional battles against other tribes.
2. Dismiss the students in Tsuut'ina.

LESSON PLAN 6

Motivational Activity (5 minutes)

- After greeting the students, introduce yourself with "Sini".
- Using character puppets, role play each of the characters introducing themselves. Include the Grandmother and Grandfather for this exercise.
- In Tsuut'ina, tell the students to look and listen to the video.

Teacher-Directed Activity (10 minutes)

- Show Scene B of the video.
- Hold up three or four pictures of celebrities and role play each celebrity introducing themselves. In addition, repeat having the Grandparent puppets introduce themselves.

Student-Directed Activity (15 minutes)

- Have the students form groups of two and give each student four celebrity pictures to role play.
- Have each pair of students introduce their celebrities to each other.

Closure (10 minutes)

Evaluation

Self-Evaluation

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Appendix C
Sample Lessons for Unit 2

A Tsuut'ina (Sarcee) Language Development Program

APPENDIX C
SAMPLE LESSONS FOR UNIT 2

UNIT TWO

LESSON PLAN 1

Opening

- Greet the students at the door.
- Use Tsuut'ina as much as possible. – Prayer
- Take attendance.

Review

- "_____naniya." (My name is _____.)
- Calendar, counting, weather – daily routine

New Learning

- Show videotape.
- Ask the students what parts they understand or remember.
- Write their ideas on the blackboard.
- Show "dialogue" only.
- Show "words" and ask the students to repeat after the speaker.

Practice

- Rhythm Poem.
- Total Physical Response (TPR) – do two commands.

Closing

- Try to remember words and sounds.

- Assign homework: Make a concrete poem (the teacher writes words and meanings on blackboard and the students select one word each).

NUMBERS

one	– ʔatɬik'aa	nine	– tɬik'uya
two	– ʔakiyi	ten	– gunisnani
three	– taak'i	eleven	– tɬik'aa mit'oo
four	– diich'i	twelve	– ʔakaa mit'oo
five	– guut'a	thirteen	– taak'i mit'oo
six	– gustoni	fourteen	– diich'i mit'oo
seven	– chishch'idi	fifteen	– guut'a mit'oo
eight	– tɬaasdiich'i		

LESSON PLAN 2

Opening

- Greet the students at the door.
- Use Tsuut'ina as much as possible. – Prayer
- Take attendance.
- Review homework: Collect concrete poems. Ask the students to say the word as they show their picture. (Hang these on the wall.)

Review

- Calendar (month, day of week, season)
- Counting
- Weather
- Rhythm Poem from Day 1
- Total Physical Response (TPR) from Day 1 (do two commands and add one)
- Ask the students what they remember from the videotape
- Show the videotape
- Show the "Dialogue". Stop (pause) the tape and ask "Jissi Naniya." (The students point/answer.); "ʔlaana naniya." and so on. (Dialogue Explanation Activity #1)

New Learning

- Show the video segment on RED.
- Ask the students to repeat the sentences.
- The teacher points to the objects and says "Red?" and the students say "ʔoo" (Yes) or Cha (No).
- Write the word on the blackboard. The students copy it in the book.

Practice

- Dialogue Explanation Activity #2

Closing

- Assign homework: As a homework assignment, ask the students to wear or bring something "diik'aazi" (red) to the next class.

LESSON PLAN 3

Opening

- Greet the students at the door.
- Use Tsuut'ina. – Prayer
- Take attendance: As you call their names, ask them to show you what they brought or what they are wearing that is red, and have them say the word "diik'aazi".
- Review homework.

Review

- Calendar (month, day of week, season)
- Counting
- Weather – (If the weather is different, review different phrases.)
- Concrete poems from Day 2
- Rhythm poem from Day 1
- TPR from Day 1 (do three commands and add one)
- Red (diik'aazi) – Yes (ʔoo) – No (Cha) activity from Day 2
- Show videotape. Ask the students to repeat where they know the parts.
- Show "red" segment.
- Show "dialogue" segment.

New Learning

- Do Dialogue Explanation Activity #5. (Be quiet!)

- Write the words on the blackboard for the students to copy in their notebooks:

1 (_____)	3 (_____)	5 (_____)
2 (_____)	4 (_____)	
red (diik'aazi)	keep quiet	family members
weather phrases	horse	

Practice

- Do Dialogue Explanation Activity #7.

Closing

- Assign homework: Draw a weather picture and write the phrase in Tsuut'ina.

LESSON PLAN 4

Opening

- Greet the students at door.

- Use Tsuut'ina. – Prayer

- Take attendance. As you call their name, they show their weather picture and say the phrase that describes it.

- Review homework: (see above)

Review

- Calendar (month, day, season)
- Counting
- Weather
- Concrete Poem from Day 2
- Rhythm Poem from Day 1
- TPR from Day 1 (do four commands + add one)
- Red (diik'aazi) – Yes (ʔoo) – No (Cha) activity from Day 2
- Relay Spelling using number words from new learning on Day 3.
- Show videotape. The students should try to repeat after speakers.
- Show "Dialogue". The students should try to repeat after speakers.

New Learning

- Bring in food. Say "I'm hungry" (Sidzanaghazud.). Then eat something.
- Show videotape Scenes 7, 8, 9 and 10.

Practice

- The students say "I'm hungry" (Sidzanaghazud.) and the teacher gives them something to eat.

Closing

- Assign homework: Practice dialogue. Learn spelling of words from Day 3.

LESSON PLAN 5

Opening

- Greet the students at the door.
- Use Tsuut'ina. – Prayer
- Take attendance. Ask the students to say one phrase in Tsuut'ina as the teacher calls their name.

Review

- Calendar (month, day, season)
- Counting
- Weather: Use pictures from Lesson 4. Introduce new terms if weather changes.
- Concrete poems from Day 2
- Rhythm poem from Day 2
- TPR (six commands and add one). Play a game with this like Simon Says.
- Red (diik'aazi) – Yes (ʔoo) – No (Cha) Activity from Day 2
- Relay spelling
- Practice "I'm hungry" (Sidzanagha zud.)
- Show videotape. Have the students repeat.

New Learning

- Do Dialogue Explanation Activity #4. Write words on blackboard.

Practice

- Practice Dialogue Explanation Activity #6 (skit).
- Do another rhythm poem.
- Introduce animals.

Closing

- Assign homework: The students draw an animal and label it in Tsuut'ina. Bring props for skit (#6).

LESSON PLAN 6

Opening

- Greet the students at door.
- Use Tsuut'ina. – Prayer
- Take attendance: Say a word in Tsuut'ina.
- Review homework: Show animal pictures.

Review

- Calendar
- Counting
- Weather
- Concrete poems and animals
- Rhythm poems (from Days 2 and 5)
- TPR: 'Simon Says'. Ask the students if they would like to lead.
- Red (diik'aazi) – Yes (ʔoo) – No (Cha). Ask the students if they would like to lead.
- Practice "I'm hungry" (Sidzanaghazud.)

New Learning

- The students work on skits.

Practice

- The students practice the skits and then present them to the class.

Closing

- Complete self-evaluation.

LESSON PLAN 7

Opening

- Greet the students.
- Use Tsuut'ina. – Prayer
- Take attendance.

Review

- Calendar
- Counting
- Weather
- Concrete poems: food, animals, color, red, family members
- Rhythm poems
- TPR – "Simon Says"
- Show videotape. The students repeat as much as possible.

New Learning

- Grammar

Practice

- Word Search
- Word-Picture Match

Closing

- Assign homework: Complete a family tree.

LESSON PLAN 8

Opening

- Greet the students.
- Use Tsuut'ina. – Prayer
- Take attendance: Name a family member.
- Homework: Hand it in. (for display?)

Review

a. Calendar
b. Counting

c. Weather
d. Concrete poems: food, animals, color, red, family members. Play a pointing game.
e. Rhythm poems: body parts
f. TPR
g. Do Dialogue Explanation Activity #9.
h. Number Comprehension Relay

New Learning

- Do rhythm poem on body parts.
- Point to body part, say it, and have the students repeat.
- Print the words on the blackboard; the students copy them in their books.

Practice

- Complete chart of body parts.
- Show videotape.

Closing

- Assign homework: Hand out printed copy of "dialogue". The students should learn it. Bring props.

LESSON PLAN 9

Opening

- Greet the students.
- Use Tsuut'ina. – Prayer
- Attendance: Name one line from "dialogue".
- True-False Quiz

Review

- Calendar
- Counting
- Weather
- Directions
- Rhythm poems: body parts
- TPR
- Play word games – pointing; yes-no with all vocabulary known to date.
- Show videotape.

New Learning

- The students work in small groups to dramatize the "dialogue".

Practice

- "Dialogue"
- Sequence the Dialogue Cards
- Show videotape Scenes 7, 8, 9, 10, 11 and 12.
- Show Scene 11 again.
- Listen to Scene 11 (turn the picture dark or cover it) and ask the students to do what is commanded.

Closing

- Assign homework: Do Print Activity. Draw picture. Do two more concrete poems. Prepare for Listening Comprehension Test.

LESSON PLAN 10

Opening

- Greet the students.
- Use Tsuut'ina. – Prayer
- Take attendance : Name something red.
- Review homework: Submit Concrete poems for display.

Review

- Calendar
- Counting (Daily Routine)
- Weather
- Rhythm poems and Concrete poems
- TPR
- Test: Hand out happy face sheet. Do Listening Comprehension Test.
- Correct test in class and record grades.

New Learning

- Do Dialogue Explanation Activity #8.

Practice

- Introducing and Sequencing Dialogue Cards

Closing

- Play "Number Comprehension Relay" and "Simon Says".
- Assign homework: Study "Dialogue".

LESSON PLAN 11

Opening

- Greet the students.
- Use Tsuut'ina. – Prayer
- Take attendance: Recite two to four lines of dialogue in order.

Review

- Calendar
- Counting
- Weather
- Rhythm poems, Concrete poems
- TPR
- Play some games
- Show videotape

Test

- Dialogue Recitation and Dramatization
- Sequence Dialogue Cards
- Other, as appropriate

Closing

- Tomorrow we shall celebrate all that we have learned.

LESSON PLAN 12

Opening

- Greet the students.
- Use Tsuut'ina. – Prayer

- Take attendance.

Celebration

- Play games. Discuss culture. Draw. Give historical information.

Self-Evaluation

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Appendix D
Games

A Tsuut'ina (Sarcee) Language Development Program

APPENDIX D
GAMES

Number Games

1. Calling Numbers

Materials

– Two to four groups of students with equal number of members per group
– Blackboard

Method

– Students line up at a set distance from the blackboard.

– Teacher calls out a number and one member from each team runs to the blackboard, writes the number on the board, leaves the chalk on the blackboard ledge and runs to the back of the line.

– The team that completes the task first wins.

2. Number Recognition Relay

Materials

– Two to four groups of students with equal number of members per group

– Blackboard

– A set of number cards from one to forty randomly placed on the blackboard for each team

Method

– Students line up at a set distance from the blackboard.

– The teacher calls out a number and one member from each team runs to the blackboard, puts an X through the digit on the blackboard, runs back to the next team player, passes the chalk and moves to the back of the line.

– As the relay continues, the team that completes the task first wins.

3. King's Chair

Materials

– A group of children sitting in a semi-circle

Method

– Each child is given a number. Number One is King.

– King begins to call a number.

– The child who is that number must call out another number and so on.

– Any player who fails to answer immediately or who calls his own number must go to the end of the line resulting in everyone renumbering.

– The goal of the game is to catch the King offguard so that he must move.

4. Spin The Plate

Materials

– A metal or plastic plate or lid

Method

– Players stand in a circle.

– Everyone numbers off.

– "It" is selected to stand in the middle.

– "It" spins the plate and calls out a number.

– The player with that number must retrieve the plate while it is still spinning. If he fails, he is "It".

Variation

– Use a problem to determine the number called. For example, instead of calling 12, "It" calls 6 x 2.

5. Buzz

Materials

– Group of players,

Method

– A forbidden number is selected i.e. 4 or 7 or ?.

– In a set order, players begin to call off numbers beginning with One.

– Instead of saying the forbidden number or any multiple of it, or any number that it is a part of, the player must say "buzz".

– If he or she does not, the player is eliminated from the game.

Variation

Choose two forbidden numbers, for example 3 and 8. In place of 3 or multiples of 3, the players will say "buzz". In place of 8 or multiples of 8, players will say "fizz". For a number that involves both, like 38, they will say "buzz-fizz".

Spelling Games

1. Chain Spelling

Materials

– A group of players

Method

– A category of words is selected. The first player spells a word in the category.

– The second player spells another word from this category, but the word must begin with the last letter of the first word.

2. Small Words From A Big One

Materials

– Paper

Method

– Write one fairly long word on the blackboard.

– Give each group a time limit in which to see which group can create the most words using letters from this word, for example, "blackboard", "alphabet" and so on.

3. This is My Foot

Materials

– Students sitting in a circle

Method

– "It" stands in front of one player and points to one body part and says "This is my _____ (a different body part).

– The other player must point to the correct body part and says the other one. For example, "It" points to his or her nose and says "This is my foot." The other player points to his or her foot and says "This is my nose".

– If the player fails, he becomes "It".

4. Completely Opposite

Materials

– Group of players

Method

– Players sit in two rows, opposite one another with one extra player as "It".
– "It" walks behind one row, stops behind one player, and calls a word.
– The player opposite this one must call out the opposite.
– If he or she fails, he or she becomes "It".

5. Vocabulary on the Double

Materials

– Group of players

Method

– One player is chosen as "It".

– "It" points at one player and calls out a word.

– "It" begins to count to 12.

– The player must name a word that begins with each letter of the word called by "It" before the count of 12 or becomes "It". For example, if "It" calls "ham", the player must say "house, apple, mouse".

Variation

All of the words spelled must belong to the same category.

6. Word Bingo

Materials

– Each player and the teacher must have a sheet of paper divided into sixteen squares.

Method

– The teacher or "It" selects a category. During a fixed time limit, the players must fill in each square with one word from the said category.

– At the end of the time limit "It" calls out the words on his or her sheet.

– The player who has the most common words becomes "It".

7. Word Families

Materials

– Oral or written

Method

– The teacher writes a list of words on the board.

– The players must write (or say) one word that is associated (has the same root word) as each word on the board.

– The player who finishes first wins. For example,

Words on Board	Player's Answers
science	scientist
law	lawyer
bake	baker

8. Have You Seen My Dog?

Materials

– Oral

Method

– All players stand in a circle, except "It".
– "It" goes up to one player and asks: "Have you seen my dog?"
– The player responds: "What does he look like?"
– "It" describes one of the players in the circle.
– The player must guess the person being described to become "It".

9. Teaching Conversation

Teachers cannot expect students to know how to engage in conversation in the second language. Simple structured activities can provide models for students. For example, the teacher could instruct students to call him or her one evening. Each student must greet, ask a simple question (e.g. "What are you doing?") and bid adieu.

Sample Telephone Conversations

- talking on the phone – wrong number
- taking a message for someone who is not home
- talking to a friend
- calling for information
- ordering food from a delivery outlet
- calling to find out what someone is doing
- inviting someone to go shopping
- inviting someone to go to a movie
- inviting someone to play Bingo
- inviting someone to do an errand
- inviting someone on a date
- inviting someone to go hunting

10. Family Trees

Students can prepare a family tree. This might even include actual photographs. Working in pairs, each student quizzes the other about their family trees. For example, "How many brothers do you have?" or "How many sisters do you have?".

11. Shopping Spree

Send the students on a field trip to a store that is within walking distance. They must write down the prices of the cheapest selected items; for example: soap, detergent, lipstick, towel and a birthday card.

12. Practicing Social Formlas

When engaging in real conversation, certain phrases are necessary. The students could mime scenes, but they would have to say the required phrases:

See you later.
Do you have the time?
Excuse me.
Of course.
It's quite all right.
Oh, I'm sorry.
Will you excuse me please?
Pardon me.
I am sorry but I cannot hear you. Could you speak a little louder?

13. Telling Jokes

Divide the class in two. Ask half of the class to leave the room. Tell a joke to half of the class. Invite the other half of the class back in the room. Each student should now tell another student the joke.

14. Discussing and Interpreting Cartoons

Refer to "Windspeaker" or other Native periodicals.

15. Accumulative Sensory Activities

Materials

- A tray placed in the back of the class.
- Each student brings in an object from his or her home.

Method

- The teacher helps each student record the name of that object in second language.

- All students can browse through the tray to see what objects are there from day to day.

- Once 10 or more objects are accumulated, the teacher can play a memory–writing game.

- Show the students the objects for 30 seconds. Then the students must write down the name of each object. The objects can be selected thematically by senses. For example, bring in objects that have a distinctive smell, taste, touch or sound.

16. Vocabulary Boxes

Two students use a small box with various objects that form a theme i.e. school and kitchen objects, fruits, vegetables, nature pictures, doll clothes, animals, things to open and close, things to measure, etc. One gives commands asking for one object, or to do something, while the other obeys.

17. What is it?

Materials

- Two or more players

Method

- The object of the game is to try to get the most points in a certain amount of time.

- About ten to twenty minutes is required, depending on how many students are playing.

- Almost all categories can be used body parts, colors, occupations, animals, clothing, etc.

- The words can either be written down on small slips of paper or even small flashcards.

- To start the game the instructor will pick a number from 1–20.

- The students will choose their number (in Tsuut'ina) and whoever is the closest or right on, will be the first one to pick a card.

– They will go to the front of the room and say "Tsa anistapi." ("What is this?" or "What am I?") depending on the category.

– The others will guess words in Tsuut'ina.

– Repeat with the next student.

– Points can be gained or lost.

– The leader will show other team members what he thinks is on the card. If it's right he gains a point. If not, he loses a point.

– Other guessers can gain points by providing the correct answer.

– The winner at the end of the allotted time is the one with the most points.

18. Charades

Students act out each word of a sentence, song title or story while other students guess.

19. Geography Game

Materials

– One map of North America which indicates where Native communities exist.

Method

– In small cooperative groups two to four students each, the students will select one community and prepare a brief description of it for the rest of the class.

– The class must guess which community the students are describing.

– The students describe the area's climate, its lakes, rivers and oceans, as well as any mountains, deserts and other major land forms. They also discuss the animals, birds and insects, and identify the tribe that lives there. They relate one fact about these people.

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Footnotes

A Tsuut'ina (Sarcee) Language Development Program

FOOTNOTES

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(5) Ramirez, M., *Bilingual Education Series:* 5 Spanish-English Bilingual Education in U.S.: Current Issues, Resources and Research Priorities, Arlington, Virginia, ERIC Clearing House on Language and Linguistics, mimeo, (1977), p. 6.

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